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LIFE AND WORK IN INDIA

AN ACCOUNT OF THE

CONDITIONS, METHODS, DIFFICULTIES, RESULTS, FUTURE
PROSPECTS AND REFLEX INFLUENCE

OF

MISSIONARY LABOR IN INDIA

ESPECIALLY IN THE

PUNJAB MISSION OF THE UNITED PRESBYTERIAN CHURCH OF
NORTH AMERICA

NEW EDITION, WITH ADDENDA

BY

ROBERT STEWART, D.D.

ONE OF THE WORKERS

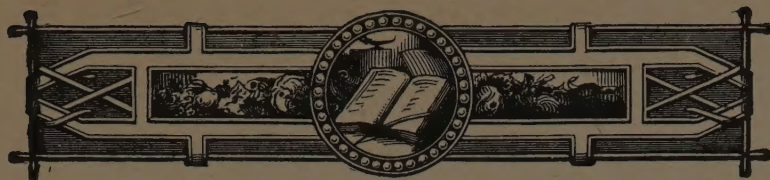
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PREFACE

THIS book deals with both the facts and the theory of missions. It presents the surroundings, the details and the results of Christian pioneer work, especially as they are exhibited in the great field of modern missions—India. And it strives to do so in a fuller and more systematic form than that of any single volume now before the public.

A concrete case is made the chief source of illustration, so as to give unity, vividness and point to the narrative; and naturally the example selected for this purpose is that one with which the writer is most familiar and in reference to which he can speak from personal observation and experience. But this case is largely a typical one, and in all its main features resembles that of most other missions in India; while, in many of its characteristics, it bears a strong likeness to foreign missions in every part of the world. Moreover, differences, when they do exist, are frequently noted. Hence the author expects his book to be read with interest, not only by members of his own church, but also by Christians of every name.

Considerable attention is given to missionary problems, and the arguments, or materials, required for their solution are frequently presented. Especially does the writer point out the difficulties which lie in the way of

the development of a mature, self-supporting, self-governing church in non-Christian lands, and show the need of the removal of these obstructions if the great missionary enterprise is to accomplish its glorious end with rapid speed.

A copious index has been added to the volume to make it more useful as a manual, or a book of reference.

And now, having completed his task conscientiously and as carefully as he could, the author sends out his book to the world in the hope and with the prayer that, through the blessing of God, it may be made the humble means of advancing in some degree that important cause to which it is devoted.

ROBERT STEWART.

ST. CLAIRSVILLE, OHIO,
December, 1895.

Preface to the New Edition

THIS edition gives additional facts and statistics, brought out in the recent history of the Mission, but exhibits no change of conclusions.

ROBERT STEWART.

NEW WILMINGTON, PA.,
July 7, 1899.



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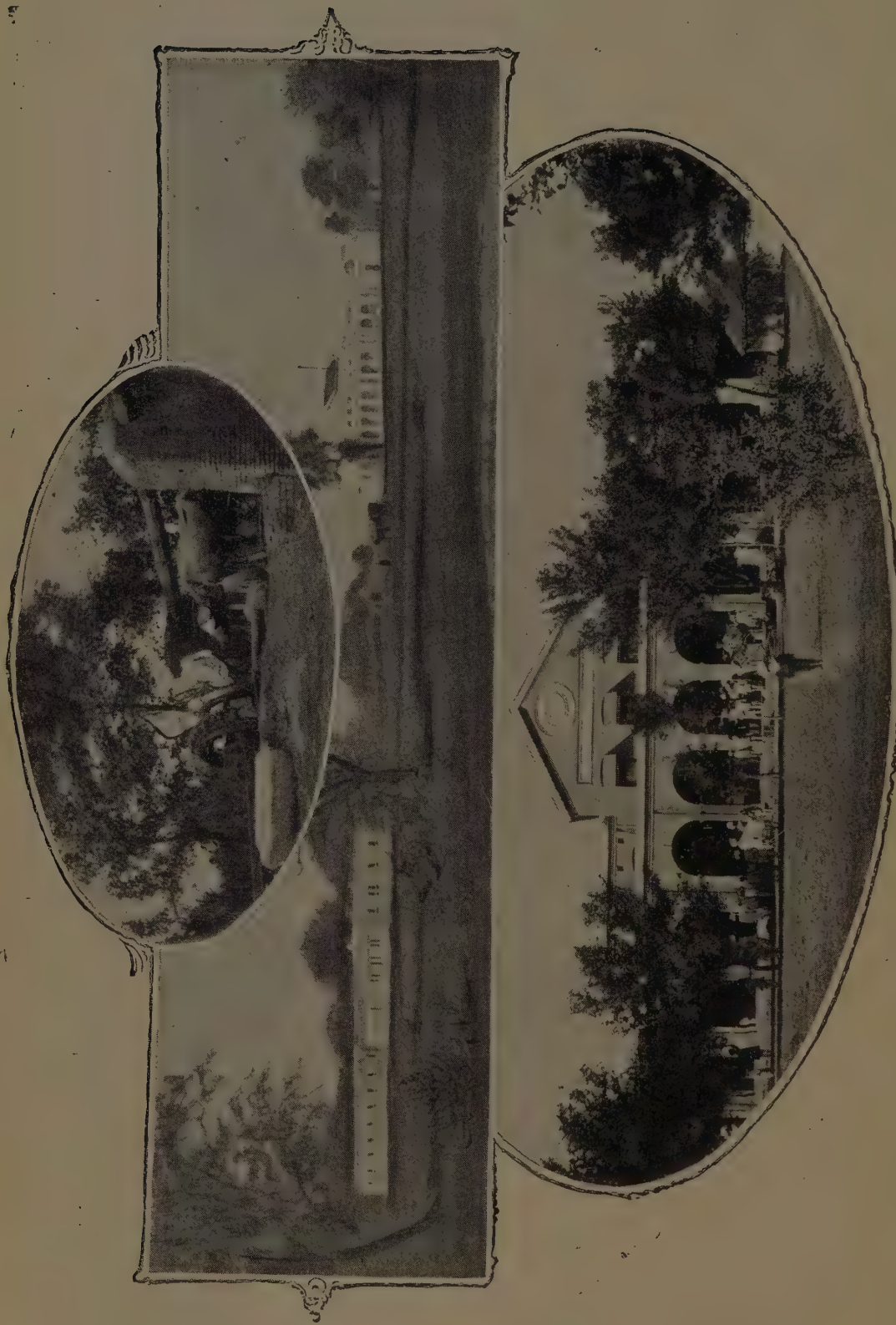
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THE CHRISTIAN TRAINING INSTITUTE, SIALKOT—EXTERIOR VIEWS.

Life and Work in India

CHAPTER I

APPROACHES TO THE FIELD

Ordinary Routes—Lines of Steamers—Passage Taken—Description of Journey—
Liverpool, Gibraltar, Red Sea, Bombay—By Rail in India—Lines on the Pacific
—Projected Routes by Arabia or the Euphrates—The Transcaspian Line.

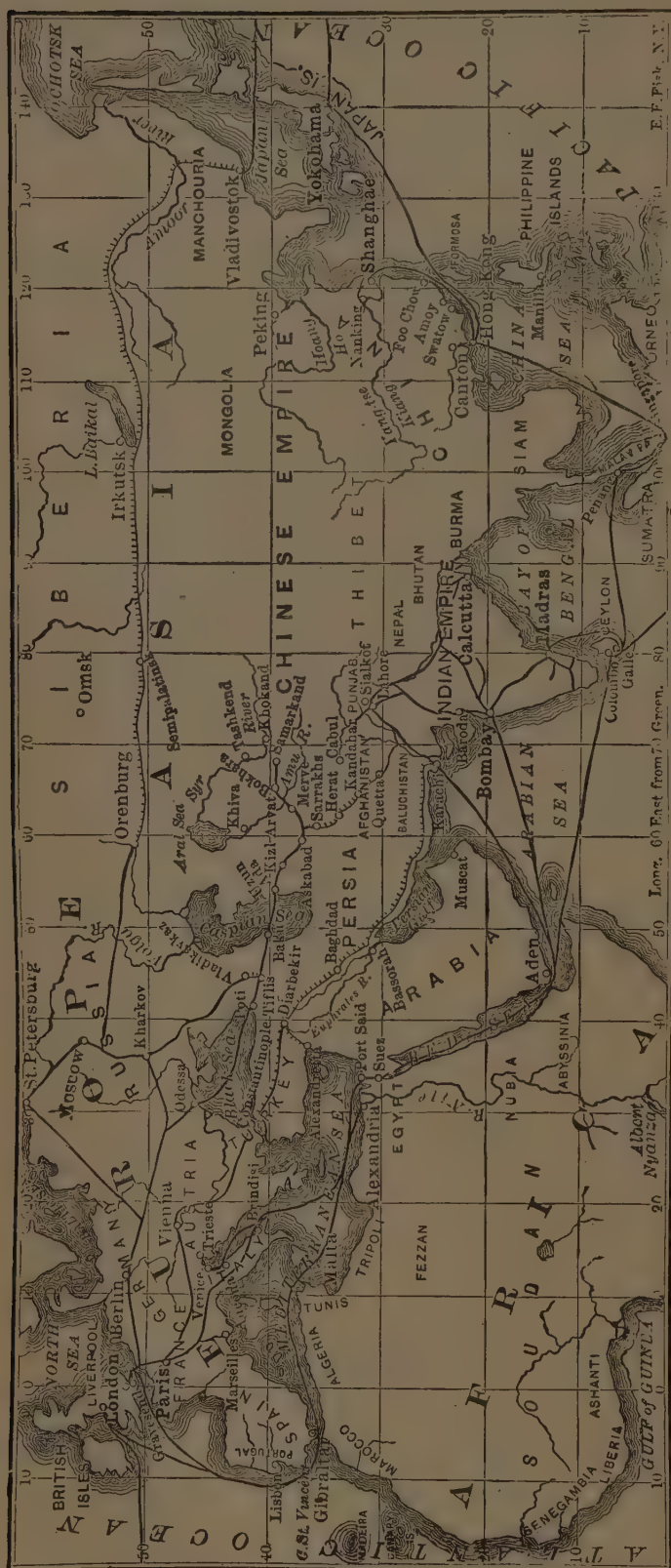


THE opening of the Suez Canal in November, 1869, revolutionized Eastern navigation more than any other event that has occurred during this century—except, it may be, the application of steam as a propelling power to ocean vessels. The distance between London and Bombay by the Cape of Good Hope is 11,220 miles; by the Isthmus of Suez, 6332 miles—a difference of nearly 5000 miles. This means a reduction of almost three weeks in the time taken by an ordinary Oriental steamer in passing between the two points, or a shortening of the journey by water to about one-half what it formerly was.

Making due allowance for detention at Liverpool in changing vessels, it now requires from five to seven weeks for a traveler to go from New York to the western coast of India, and a week less if he crosses the continent of Europe by rail and takes a steamer at Marseilles or one of the Italian ports.*

One or the other of these routes is that chosen by most of our American missionaries in reaching their fields of labor in the great Asiatic peninsula. Sometimes Philadelphia, Boston or Baltimore is made the point of departure. Our own Foreign Board—that of the United Presbyterian Church of North America—has often sent its

* Recently the mails were transmitted, *via* Brindisi, to Bombay in about three weeks; but this was a rare passage.



ROUTES TO AND FROM INDIA.

agents by the American Line from the first-named city, where this Board is located; but a large majority of those who leave our shores to labor for Christ in India cross the Atlantic by one of the great lines which run between New York and Liverpool. From Liverpool, or London, to Calcutta, Madras, Bombay or Karachi, passage on some steamer going around by the Strait of Gibraltar can generally be secured in a few days; or the traveler may "book" through by rail to some port on the Mediterranean, and, by prearrangement, meet a ship there. The advantages of the latter course are a saving of time, an opportunity of sight-seeing on the continent and freedom from the perils and the seasickness of the Bay of Biscay. Its disadvantages are

greater expense and trouble and the limitation of the amount of a

passenger's luggage. Excess of baggage is, in this case, generally sent as freight direct from England to India, or by special arrangement carried around on the same British steamer which the owner himself takes at Marseilles, Naples or Brindisi.

There is a great difference in the character of the various lines of steamers, and a corresponding difference in their rates of passage. The Peninsular & Oriental has for many years been the most celebrated line connecting Europe and the East. It carries the mails, is patronized by many English officials and makes regular, and comparatively rapid, time. But it is the most expensive of all, and is not much used by missionaries unless they travel second-class. Other well known lines are the British India, the Anchor, the Clan, the Rubettino (Italian), and the Messageries (French). Of late the Hall Line, running between Liverpool, Marseilles and Karachi, has been quite popular with people in the Punjab. It gives excellent accommodations, makes good speed, carries a fine class of passengers, is available either for a continuous sea-journey or trans-continental travel, and has an arrangement by which travelers, homeward bound, have special railway facilities in India.

During the past fourteen years most of the Punjab missionaries have made Bombay their point of entry or departure in going to or from the land of the Vedas. A few have gone or come by Calcutta, and still more by Karachi, which is growing in popularity.

The majority of our American missionaries have heretofore taken first-class passage on steamers in journeying back and forth between this and their field of labor. Many, however, have traveled second-class, at least part of the way. Occasionally, as upon a few of the P. & O. steamers and the Messageries Line, second-class cabin arrangements are very good, and, where the company is not too large or promiscuous, may be accepted for the sake of economy, in spite of close quarters and inferior tone. As a general rule, however, missionaries ought to travel first-class on shipboard, exception being made only when they find in a lower class wholesome food and clean berths, and when their party is large enough and homogeneous enough to control practically matters in which they have a common interest.

On European and Indian railways, however, the case is different. Usually second-class travel by rail is just as comfortable, speedy and honorable as that which is called first-class. No objection, whatever, can be made to it, except its greater limitation of allowable luggage,

and possibly the greater exposure which it brings in India to association with undesirable companions.

The cost of a missionary's journey from Western Pennsylvania to Lahore (or *vice versa*)—first-class on a ship and second-class by rail in a foreign land—is at present rates about \$300 or \$325, and half that for children under twelve years of age—infants being free. This includes a moderate outlay for hotel bills, as well as incidental expenses, which may be necessary at New York, Liverpool, or other points on the way; but it does not include the cost of transmitting extra packages as freight.

Some Mission Boards have friends or business correspondents at ports where changes must be made, to help missionaries in getting a hotel or securing tickets for their forward journey. Occasionally there is some advantage in this arrangement; but if there is a good business person in the party, especially an experienced gentleman, such aid might better be dispensed with. It is generally less satisfactory, and often more expensive than independent action. Previous knowledge of suitable hotels and boarding places, however, is desirable when one enters a city for the first time; but this can usually be secured from fellow-travelers, local papers or standard guide books.

Let us now imagine the missionary on his way to our Punjab field. He has left his home in the interior, furnished himself in New York or Philadelphia with warm wraps for the Atlantic (the stormiest, coldest part of his journey), bid good-bye to friends and begun his voyage on the broad, deep ocean. If he is a bad sailor, and experience alone can decide this point, his soul and stomach will soon be sorely tried, and he may wish himself back again at home; but if of different constitution, he will—unless an accident occurs, or the sea is too heavy—continue to enjoy the trip until he reaches Queenstown and Liverpool. Even if he has not taken congenial companions with him, he will almost certainly find a few among his fellow-passengers; while interesting books, innocent sports and opportunities of doing good, will suffice to fill up all the time which he does not care to employ in watching the restless waves around him. Reaching port, he gets his baggage examined by the custom house officer, and having, of course, no dynamite, whiskey, or tobacco among his effects, is soon set free, and takes a cab for a hotel (kept on the common European plan), or a boarding house. After refreshments and a few inquiries made of the female clerk, he threads his way to the offices of the different steamship

companies, and obtains all the information necessary to get the whole field of traveling possibilities before him. Then, consulting his associates (if he has any), he settles on a particular line, steamer, and state-room, and secures his passage. This fixes the time of his departure on the next stage of his journey.

Should a few days elapse before the sailing of his vessel, he and his party will run down to London (third-class by rail), or to Glasgow and Edinburgh, or across to Ireland, or out to Chester and Stratford-on-Avon, and derive as much good as possible from their enforced delay. While in Liverpool, too, they note the heavy draught-horses, tall policemen, splendid docks, and substantial buildings of England's great commercial seaport.



SIGHTING LAND.

The day of departure having arrived, and letters having been mailed for home friends and the mission field, they set sail, and in a few hours are making full headway down the Irish sea. Passing Holyhead, Small's Lighthouse, and Land's End, they reach the open ocean, and press on across the mouth of the British Channel and the Bay of Biscay until they sight the coast of Portugal. The chances for stormy and for fair weather up to this point are about equal. The Bay, as well as the coast of Portugal, has a bad reputation, and occasionally ships have been lost in its raging waters—some containing missionaries during the last decade—but occasionally it is as smooth and safe as any part of the whole route.

In six or seven days, Gibraltar is reached, and one has an opportunity of seeing the classic Pillars of Hercules and that wonderful rock-fortress whose possession has entered so largely into Britain's naval and imperial strength. Proceeding, the ship sails along the beautiful coast of Southern Spain, catches a glimpse, here and there, of Northern Africa and the Island of Sicily, passes St. Paul's Bay on the coast of Malta, stops to coal at Valetta, and on the fourteenth day out reaches Port Said, where arrangements are made to go through the Suez Canal—if after dark, with the aid of electric light.

Twelve hours afterwards the Red Sea comes into view, and Bible students are all alive, noting every object before them which



IN THE CANAL.

might have any connection with the departure of the Israelites from Egypt. The Bitter Lakes, Suez, Jebel Atakah, the low stretch of coast between that range of mountains and the sea, the Wells of Moses, and the distant hills on the farther shore—all come in for their share of observation and remark.

But the ship does not delay long at Port Ibrahim, nor do objects of interest cease to meet a traveler's attention as she proceeds on her voyage. On both sides of the Gulf of Suez, for its whole length of

120 miles, the yellowish-white shore is visible, while the Sinaitic group of mountains, bleak and jagged, form an appropriate background on the east. At a point about ninety-five miles from Suez, Mt. Sinai comes into view between two peaks, of which the southern is Mt. Catherine. This, of course, is earnestly scanned with glasses during the short time when it remains in sight.

Two or three hours afterwards our company enters the main body of the Red Sea, passes The Brothers and sails near the Daedalus lighthouse. This is a singular structure rising apparently out of the sea, built upon the southern edge of a circular submerged coral reef which does not inclose more than a square half-mile of area, but is distinctly recognized by the calm, green waters (only three or four feet in depth) that cover its surface. On this reef a ship is said to have foundered some years ago, plunging down at the very edge in water one hundred fathoms deep, while the passengers, by wading out on the unseen, but solid, platform beside her, escaped with their lives.

Several days now elapse during which little land is visible, and nothing arises to arrest a traveler's attention except the continually increasing heat. Then come into view, successively, Jubal Tur,

Jubal Sukr, the constellation of the Southern Cross, Perim (a coaling station), the straits of Bab-el-Mandeb and, 101 miles beyond Perim, Aden—a bleak, hot, almost rainless peninsula, of volcanic origin, forming an outpost of the Indian Empire, where a garrison of soldiers constitutes the chief part of the population. Here, perhaps, the ship may be delayed a few hours and her passengers may thus get an opportunity of landing and sight-seeing. If so, they will be abundantly repaid. If less fortunate, they can at least observe the Somali divers who, in spite of sharks, dare to sport by the vessel's side, and crying, "Have a dive, have a dive!" dart downward with incredible quickness and certainty after the shillings, or rupees, that are thrown overboard for the amusement of the donors and the benefit of the performers.

Seven days more of sailing across the Arabian Sea, which, except in the monsoons, is almost always calm, bring the missionary party to Bombay or Karachi—if to the former place, without showing them anything very remarkable on the way, except perhaps a spouting whale or a passing ship—if to the latter place, over a course which also brings into view several islands and the southernmost points of the peninsula of Arabia.

In Bombay they take lodgings at the Esplanade, or the Byculla, hotel, or possibly at a cheaper and less pretentious place of entertainment. Some time elapses before their baggage is examined and forwarded and preparations are fully made for the journey northward by rail. *Sola* hats and bedding must be purchased; for it is not safe, even in winter, for a European or American stranger to expose himself much in ordinary headgear to an Indian sun, and on the railways and at many hotels, bedding is conspicuously absent. Meanwhile, if a little leisure can be found, they secure a look at the splendid buildings on the Esplanade (as fine as any other modern structures in India), take a drive to Malabar Hill (where the Parsee Towers of Silence are) and, from the elevation thus secured, get a fine view of Bombay city and its beautiful harbor, go across to the Caves of Elephanta in a little boat, call on some of the local missionaries, take a ride on the tramway, which is now run by electricity instead of horse power, or wander on foot through the narrow streets of the native part of the city, where everything they see or hear is so strange, picturesque and interesting.

At length their hotel bill (one or two dollars a day) is paid, a good, big luncheon basket well filled with eatables procured, and entering a *shigram*, they are driven to the Colaba station of the Bombay, Baroda

and Central Railway. Here they procure second-class tickets at the rate of fifty or sixty rupees apiece and are soon comfortably seated in an apartment on the train occupied only by themselves, while but a few minutes elapse before the engine whistles and their journey of 1324 miles to Sialkot is begun.

From eighty to one hundred hours are consumed in this part of their trip if they go by way of Delhi and do not stop over at any point on the road.* Bleak cliffs, barren deserts, compactly built but sad-looking towns, wells used for irrigating purposes, extensive uncultivated plains, monkeys, jackals, deer, antelopes, wild birds, green or yellow patches of grain, picturesque mountains, pretty railway stations ornamented with garden beds of flowers and running vines, and a great variety of other interesting objects, greet the eye and help to lessen the tedium of the journey; while at various stopping-places refreshments, or regular meals, can be had, as desired. The lack of a knowledge of the language of the country does not prevent the newcomers from traveling with a good degree of comfort, although it interferes greatly with their ability to ask questions and pick up information.

Should the Sabbath intervene, requiring rest, or the party wish to stop and see the wonders of the land, they may break their journey at Delhi, Agra or Lahore, and finish it when their object is accomplished. Having arrived at their destination, they find some of their brethren, who had been apprized by telegraph of their coming, waiting at the station to receive them. The welcome which they get is of the most cordial character and soon they feel fully installed as regular members of the missionary household.

Should the party land at Calcutta or Karachi, instead of Bombay, they would meet with other objects of interest at the port of entry; and, on their journey into the interior, which in either case would be also wholly by rail, they would pass through different towns and scenes; but on the whole their impression of the country would be much the same. By way of Karachi, however, 173 miles would be saved in the sea-journey and 400 miles in the railway ride; while ten days on the sea and a few hours on land would be lost were Calcutta made the port of entry.

* They will pass through Surat, Baroda, Ahmedabad, Ajmere, Jeypore, Rewari, Delhi, Meerut, Amritsar and Lahore. The newly-opened railway from Rewari, by Hissar and Firozpur, to Lahore shortens the journey 186 miles, but travel by that route prevents passengers from seeing Delhi and Amritsar.

Missionaries may go from America to India by a westward route, crossing the Pacific Ocean and traveling by way of Yokohama, Japan, and Hong Kong, China. In that case they will take passage on a vessel of the Occidental and Oriental Line at San Francisco or on one of the steamers of the British Canadian Line at Vancouver, but they will change lines and steamers at Hong Kong, and may stop for a time also, if they so desire, in Japan. This route brings the traveler to Madras or Calcutta, whence he makes his way inland as already described. The distance by water from New York to Karachi via Liverpool, Gibraltar and Suez is 9200 miles. The dis-



ORIENTAL HARBOR.

tance from San Francisco to Calcutta, on the eastern side of India, is about 9900 miles; and from Vancouver, 500 miles less. American missionaries from the extreme West might therefore very properly go by the Pacific route, although at best it is somewhat more tedious and expensive; but Pennsylvanians will find that it requires at least twelve days more of travel and sixty dollars more passage money than the usual eastern route. However, some might prefer it because of its novelty, or because, having traveled the other way, they could say, at the end of their trip, that they had journeyed round the world.

Is it probable that other and better routes to India will soon be opened?

Several have been suggested during the last thirty years.

One of these is a railway from Suez across the Arabian Peninsula and through Persia to Karachi, a distance of 2400 miles. Another is what is called the Euphrates, or the Tigris, route. This contemplates a railway from some port on the Mediterranean Sea—say Alexandretta—past Aleppo—and down the Euphrates to Hillah, Basorah or Koweit, where it could connect with steam navigation for Karachi and Bombay; or from Alexandretta by Aleppo to Diarbekir and down the Tigris to Baghdad and thence across the country to

Bassorah or Koweit, or from Baghdad direct to Mohammerah and along the northeastern shores of the Persian Gulf and Arabian Sea, past Bushir, Bunder Abbas and Sonmiyani to Karachi; or a road starting from Constantinople, instead of Alexandretta, passing through the midst of Asia Minor to Diarbekir and connecting with the line already described. A continuous railway from Alexandretta to Karachi through Baghdad would be about 2750 miles in length, and could be traveled easily in four or five days, while less than a day longer need be spent on the Mediterranean in reaching its western terminus than in reaching Port Said by the present route. Thus a full week would be gained by passengers bound for Karachi.

But railway connection between Calais and Constantinople* was opened up in the fall of 1888, so that passengers can make the journey from London to Constantinople in ninety-four hours. Supposing, then, that a railway was finished between Constantinople and Karachi, as above described, the whole distance from London to Lahore would be about 4975 miles, and, at the rate of twenty-five miles an hour, could be traversed in eight or ten days, not counting Sabbaths of rest. The present route from London, or Liverpool, to Lahore, by way of the sea and the Suez Canal to Karachi, is about 6100 miles and occupies in its passage a period of about twenty-four days. Thus a Constantinople route would shorten the distance from 1000 to 1100 miles and the trip fourteen or fifteen days.

The prospect of the early completion of any of these routes is not very bright. Notwithstanding the fact that some surveys connected with them have already been made and a good deal of writing done in their behalf, and even a few miles of the road through Asia Minor have been built, so many obstructions are generally put in the way of such enterprises by the Turkish government that we cannot hope for a satisfactory conclusion of any projects in this direction for many years to come.

Much more is to be expected from another route, or rather concatenation of routes, namely, that which lies through the Czar's Asiatic dominions.

About seventeen years ago a railway was completed between Poti and Batoum on the Black Sea, and Baku on the Caspian Sea. At or before this time the European system also reached Vladikavkaz, on

* Through Basle, Vienna, Pesth, Belgrade, Nisch and Sophia.

the northern side of the Caucasus mountains, 130 miles from Tiflis, an important station on the former railway.

In 1880 the Transcaspian Line was begun, starting at Michaelovsk, on the eastern shore of the Caspian Sea, and since that date this railway has been pushed forward with great energy into the very heart of Asia. It was finished to Kizl Arvat (159 miles from Michaelovsk and 162 from Uzun Ada) in 1880-81;* to Uzun Ada, the present point of departure (by a branch line), in 1885; to Askabad (136 miles) in 1885; to Merve (214 miles) July 2, 1886; to Charjui, on the Amu Darya † or ancient Oxus river (a distance of 147 miles), Dec. 13, 1886; to Bokhara (sixty-six miles) in April, 1888; and to Samarkand (175 miles), May, 1888. Since then perhaps 100 miles additional railway, or 1000 miles in all, have been finished, and soon Tashkend (190 miles from Samarkand) and other important Central-Asian points will be bound with iron links to the great Transcaspian system.

It is proposed to tunnel the Caucasus mountains between Vladikavkaz and Tiflis, as also to build a railway between the former place and Petrovsk, an important northern port of the Caspian, and possibly to run another road down the western shore of this sea from Petrovsk to Baku. It is also, no doubt, the intention of the Russians to extend their Transcaspian Line towards Herat and India—the object of this movement being partly commercial and partly administrative, or military. Such improvements spring of necessity from that aggressive policy by which Russia is striving to extend, as well as conserve, her Oriental possessions.

The British government in India, moreover, has not been idle in pushing out her means of easy communication with the North. About 1000 miles of railway and other roads were projected as early as 1881, and some of the plans then adopted have since been realized in fact. Especial mention must be made of the Sind Peshin railway and the Khojak tunnel. The former runs through, and (by a different branch) around, the Bolan Pass, from Sibi to and beyond Quetta, a military outpost in the border of British Baluchistan; and the latter (the tunnel) pierces the Kwaja Amran range of mountains eighty or ninety miles further on in the direction of Kandahar. The railway was finished to the base of the above-mentioned range in January, 1887, and the tunnel in August, 1891.

* Seventeen miles of this part were laid in seventeen days.

† The bridge over this river is one mile, 992 ft. long.

The distance from the Khojak tunnel to Duschak, the nearest point of the present Transcaspian Railway, is about 700 miles. The best route lies through Kandahar, Girishk on the Helmund river, Herat, and probably along the banks of the Hari Rud and the Tejend rivers by Sarrakhs, an important Russian outpost. Everywhere in this direction a road would be of comparatively easy construction; and who knows but that in a few years, through the force of military necessity and imperial ambition, this gap may be traversed by the iron horse and made a highway for common travel?

Whenever such a result is reached, continuous railway communication between the Straits of Dover and Calcutta will be interrupted only at the Caspian and Black Seas. Reckoning the distance from Odessa to Poti (or Batoum) at 1000 miles, and that across the Caspian from Baku to Uzun Ada, or Krasnovodsk, at 200 miles, and the Straits of Dover at twenty miles, we find that the whole distance from London, by Cologne, Berlin, Odessa, Poti, Baku, Uzun Ada, Duschak, Sarrakhs, Herat, Kandahar and Quetta, to Lahore would be 5260 miles, of which as much as 4040 miles would be covered by rail when this route is completed. It ought not, therefore, to take more than eleven or twelve days (two weeks, counting Sabbaths) to pass between the two places, or less than one-half the time which it now takes, by way of the Strait of Gibraltar. Should the necessity of crossing the Black Sea be removed also, by the completion of railway connections west of the Caspian, three or four days additional might be saved in making the same journey.

Hence, to say nothing of a railway along the western side of the Caspian across Persia, that is from Petrovsk to the Tigris, or the Persian Gulf, or of the Siberian railway which, with its connection south from Orenburg, Omsk or Semipalatinsk, might open up a northwestern route by way of Vladivostok on the Pacific Ocean, nothing is more likely than that some of the present foreign missionaries of India will, before they die, have the pleasure of going to and from their fields of labor in less than half the time which it now takes and with half the seasickness which they now experience.



CHAPTER II

OUTSIDE POLITICAL CONDITIONS

China and Baluchistan—Burmese War—Border Warfare—Manipur Rebellion—
The Mahdi—Dhulip Singh—Russia's Progress in Asia—English Fear of Russia
—Afghanistan a Buffer—What we Dreaded Most.

HAVING accompanied the missionaries to their field of labor in the Punjab, let us observe their surroundings and the conditions under which they have been required to work.

Beginning with the outside circle we note various political neighbors who have somewhat disturbed the peace of the country where their Mission is established.

Of China little need be said, as the Himalaya Mountains form an almost impassable barrier, separating Thibet, her nearest tributary province, from the peninsula of India; and (during the past fourteen years) scarcely the shadow of a quarrel has arisen between that country and Great Britain.

Similar remarks may be made of Siam, Anam, Kafirstan and Baluchistan, although the last-named country was years ago somewhat troublesome and part of its territory was then brought within the "sphere of British influence."

The case of Upper Burma has been somewhat different. There a war arose between King Thebaw and the Indian Viceroy in the fall of 1885 which ended in the deposition of the former and the complete annexation of his dominions to British India. This war, however, although the most important carried on by our rulers within the past fourteen years, was comparatively distant from the Punjab and excited no special interest there among either Hindus or Muhammadans, unless they were soldiers or the friends of soldiers. Hence it produced scarcely a ripple in the current of our missionary work or life.

Several other contests occurred between the Government of India and border tribes: for instance, that of the Zhob Valley in 1884, the

Sikkim Expedition in 1888, the two Black Mountain wars in the fall of 1888 and in 1891, the Lushai Uprisings in 1889 and 1892, the Kohat war in 1891 and a skirmish with some Afghan tribes in the fall of 1894. But these contests hardly rose above the dignity of skirmishes and, although nearer, gave us little more anxiety than did the Burmese campaign.

The rebellion in Manipur, a native state on the borders of Assam, which occurred in March, 1891, and led to the assassination of Mr. Quinton, the Chief Commissioner of Assam, and the execution of several high native officials, as well as to the deposition and banishment of the king, gave us a serious, though temporary, shock—partly, however, because it was simultaneous with rebellious demonstrations in

Calcutta, Benares and other places, and revealed in a striking manner the fact that the basis of England's imperial rule in the East possessed elements of instability.

The rise of the so-called Mahdi in Africa and his success in maintaining his position there, together with the prospect of his crossing over the Red Sea into Arabia and making a triumphant march, as the promised messenger of God, to Persia, Afghanistan and India, excited greatly the imagination of the Muhammadans of our neighborhood in 1884 and made us Christians glad when the tide of battle turned against him and he disappeared from view.



MAHARAJA DHULIP SINGH IN EARLY
MANHOOD.

Maharaja Dhulip Singh to India as the avowed head and king of the Sikh nation, in the spring of 1886, was doubtless disturbing in its effects upon the native population of the Punjab and a cause of fear to the government. But his detention at Aden and return to Europe

The threatened coming of the

effectually quenched all the incipient fires of an uprising among the people, if there were any, and gave us peace.

But the outside movement which more than any other disturbed India during the period under review was Russia's constant advance in that direction—with the intention, it was supposed, of driving out the English from Hindustan and extending her own dominions to the Bay of Bengal and the Indian Ocean.

Russia's progress in Asia was begun by Yarmak in the latter part of the sixteenth century and, continuing at intervals ever since, has proved to be one of the most wonderful facts and factors of modern history. Tomsk was founded in 1604; the sea of Ochotsk reached in 1639; Irkutsk founded in 1661; the country between the Ural Mountains and the Baikal lake was conquered in 1725; the east coast of Siberia reached in 1738; and the complete conquest of that region secured in 1860—through the cession by China of the left bank of the Amoor river and as much of the country southward as lies between its Asuri branch and the Pacific coast. Recently (in 1895) rights in Corea have been granted to Russia by both China and Japan, as the result of the war between these two countries. Meanwhile, too, progress had been made in the acquisition of the Caucasus and of Trans-Caucasia, although the full possession of this country was not entirely obtained until about the year 1871. Turkestan also had for years felt the encroachments of this aggressive power and was now destined to receive further attention. Orenburg was founded in 1742; Ashurada was seized in 1841; the left bank of the Amu river was conquered in 1845; Chemkend was taken in 1864 and Tashkend the next year; half of Khokand was annexed in 1867; in 1868 the Russians captured Samarkand and completely crushed the power of the Emir of Bokhara; Krasnovodsk, on the eastern shore of the Caspian Sea, was occupied in 1869 and Michaelovsk founded in 1870; in 1871 the neighboring portion of the Turkoman region as far as Kizil Arvat was annexed; in June, 1873, Khiva fell and was brought into subjection to the Czar; in 1876 the remaining half of Khokand was annexed; in 1881 the Turkomans were conquered by Skobeleff at Geok Tepe, and soon after Merve became Russian. Less than three years ago also the Czar sent his explorers and soldiers into the heart of the Pamirs, where China and Afghanistan have both been resisting his claims, and where England, as a friend of the latter, has stood ready to oppose them.

And never has Russia been compelled to recede permanently from

any advance which she has ever made. Her retreats in the Caucasus before its native chiefs and the power of Persia, and in the East under Chinese pressure, have always been temporary in their character. She knows well how to place her garrisons and preserve her conquests. We have already seen her activity in pushing out railways beyond the Black Sea and the Caspian, by means of which she can at pleasure concentrate her forces at any requisite point and successfully quell any threatening revolt. See, too, how the great Siberian railway, which was projected in 1890, is being rapidly thrown across Asia, with the prospect of its being completed by the beginning of the next century, or shortly after, if not before.

As announced by Peter the Great and his successors, the object of this forward movement is the civilization of that part of the world. And it must be admitted that such a result has to some extent taken place. Wherever the Russian flag goes, there Eastern slavery at once ceases to live, and those cruel, barbarous methods of government which everywhere exist among Central-Asiatic tribes are replaced by a system more orderly, just and humane. Safety also being universally secured by Russian arms, agriculture, manufactures and trade have received a mighty stimulus and are adding rapidly to the wealth and the happiness of the people. The Russians, moreover, and especially the Cossacks, can enter into the feelings of conquered Orientals more fully than persons of English blood, can draw them into closer relation to themselves and bring them up more rapidly to their own standard of civilization.

Benevolence, however, cannot be admitted to be the only, or even the chief, motive which actuates the Russian in his advancing course. No doubt he is ambitious also and is striving with all his might to secure the largest and most powerful empire on the face of the earth. Especially is he jealous of Great Britain and China, his most formidable rivals. The former particularly is the object of his constant envy and opposition. Both as an ally of the Sultan and the ruler of a populous Asiatic empire, Queen Victoria stands much in the way of the accomplishment of his purposes. Nor is the threat of invading India always a stratagem intended simply to weaken her and her ally's hold upon the Dardanelles and hasten his own conquest of Constantinople and his acquisition of the outlet of the Black Sea. Without doubt he has designs upon India itself and, in spite of the peaceful character of such Czars as the late Alexander, hopes eventually to add

it as one of the brightest of the world's gems to his sovereign's crown.

And well do the English understand this object. Nothing haunts an Anglo-Indian more than the fear of an invasion from "the king of the north." Fitfully, too, has he taken measures to prevent such a catastrophe. In 1869 a zone was sought which, being occupied by a friendly power and being recognized at the same time by Russia as non-Russian, might act as a buffer to ward off the blows of his advancing rival. This was found in Afghanistan, which moreover—to make the arrangement doubly sure—was taken into still closer friendship with England than it had been before and heavily subsidized. But unfortunately, even with a change of Afghan rulers, even after the too independent Shere Ali gave place to Yakub Khan and the unfaithful Yakub Khan was supplanted by the present Amir, Abdurrahman, this friendship never became very cordial; and, what was worse still, the northern boundary of Afghanistan remained in the cloudy, unsettled condition in which it had been for years. Hence it became necessary, not only to guard against the intrigues of Russia and Afghanistan, but also to secure a boundary between them south of which the former could not come. This led to the appointment in 1884 of what is called the Delimitation Commission. But the labors of this Commission did not really begin until 1885, when, starting at Sarrahks and working eastward, it erected boundary pillars as far as the Pamirs.

The first four years of the period under special review were therefore years of anxiety for us. This reached its climax in the spring of 1885, when the "incident at Penjdeh," as it is called—that is, a quarrel and a skirmish between the Russian and Afghan forces—occurred, and fears were entertained that war between the two great contending powers had already begun. All through the winter of 1884–85 great military activity was displayed in India. Preparations were made for forwarding troops. Soldiers were subjected to constant drill. Sham battles (to give experience) were fought near the various cantonments. The writer's own residence at Sialkot was often in the centre of such contests and once, at least, made the figurative object of attack.

A similar but less violent scare also occurred in the spring of 1887.

What we missionaries dreaded most was the confusion which would inevitably arise in the course of a contest for supremacy.



MOUNTAINEERS IN ACTION.

It mattered comparatively little which kingdom exercised authority over us. Both are nominally Christian governments and, as Americans, we might hope for fair treatment even from Russia, which, in political matters at least, has always been a friendly power. True, we greatly preferred the English as our rulers. They are our own flesh and blood; they represent a higher civilization; they give us a strong, just, peaceful rule; they are more tolerant of non-conformists and dissenters than Russians are; they march in the forefront of the world's progress; they furnish us more aid and sympathy in our special work than the Czar could be expected to give. The latter might treat us as he does the Stundists.

But it was the time of invasion, conflict and possible change which after all we most feared. From time immemorial the Punjab has been the highway for invading forces and the great battle-ground for contending armies. Here Aryan Hindus, Scythians, Greeks, Persians, Mongols, and various Muhammadan dynasties—even the English themselves—have successively met their opponents and had many of their fiercest and most decisive contests. Knowing all this, our imagination dwelt somewhat on the possibilities of the future. The march and countermarch of armies past our doors, the raids of guerilla bands and the slaughter of regular engagements, the temporary suspension of civil law, the incoming of fierce Cossacks, reckless Turkomans and fanatical Afghans, the uncertainty as to which side might be taken by the natives around us, these were the things of which we most thought and talked, and the things which we most dreaded.

Happily we were not called upon to pass through such an experience. God in His providence continued to keep us under British rule and Russia is still far away.

But why, may we not ask in concluding this section, should not these two great powers come to some amicable arrangement by which Afghanistan would be divided between them, their boundaries made contiguous, and the terrible (though able) despotism of such rulers as Abdurrahman brought to an end? How much would the world be a gainer thereby!





CHAPTER III

BRITISH RULE IN INDIA

The Machine, Civil and Military—The Viceroys: Lytton, Dufferin, Lansdowne and Elgin—The Lieut.-Governors of the Punjab—Object of British Rule in India—How it Helps and How it Obstructs Mission Work.



WHAT is the character of British Rule in India, and how does it affect our mission work?

The Government of India is a vast and complicated, but smoothly working, machine, controlled in all its departments—legislative, executive and judicial—by a single man called a Viceroy and Governor-General, who is changed every four or five years at the will of the British Government, and is subject in a large degree to the will of the Secretary of State for India, who resides in London, is assisted by a Council of retired Anglo-Indians, and represents the reigning ministry, which in turn is influenced to some extent by the changing moods of Parliament and the people of Great Britain.

Within the limits of native, feudatory states, of which there are some eight hundred altogether—embracing three-fifths of the entire territory and three-thirteenths of the entire population—this government gives large liberty to hereditary princes in the management of their own dominions; but they can have no independent foreign policy and even their internal administration is subject to the inspection and the advice of a British political officer, called the Resident.

The Governors of Bombay and Madras, who are sent out from England, as the Viceroy himself is, on account of their rank and political prominence, have also extensive powers of their own and, in questions not imperial, communicate directly with the Home Government, and not through the Viceroy.

Other British territory, however, is ruled directly by the Governor-General and his assistants—as also is the whole territory in regard to matters of an imperial nature.

Aid in this is derived first, from Committees—Viceregal, District and Municipal; secondly, from the Civil Service, or the Staff of Administration; and thirdly, from the Military Department.

The members of the Viceregal Council are appointed for ten years. It consists for ordinary purposes of six persons selected by the Crown. These are the Commander-in-Chief of the Indian Army, a legal member, a financier, a man skilled in engineering and two experienced members of the Civil Service. For purposes of legislation twelve more persons are added on the nomination of the Viceroy, of whom one-half must be non-official persons and of whom some are always natives. But in certain cases the Governor-General can overrule the decisions of this Council. District and Municipal Committees have only a limited amount of local power.

The Administration Staff consists of four sections: *First*, the Covenanted Civil Service, which is composed of persons appointed after competitive examination in England, who go out to India under specially favorable rules. Their number is somewhat less than one thousand altogether. These are divided between the executive and the judicial departments—the highest prize of the former being a Lieut.-Governorship and of the latter a Judgeship in the High Court. About two-thirds are attached to what is called the Bengal Civil Service, and the rest in equal proportions to the Bombay and the Madras Services. Of the Bengal Civil Service about one-third belong to Bengal proper, one-third to the Northwest Provinces and Oude, and one-tenth to the Punjab, while the remainder are distributed to Burma, Assam and other points. *Secondly*, the Statutory Civil Service which is selected from among the natives. Many of its appointments are in the gift of Local Governments. *Thirdly*, Military officers of the Staff Corps in civil employ. *Fourthly*, a large class of uncovenanted servants of different grades, who may be either Europeans or natives.* The number of first-class appointments eligible to natives is constantly increasing. These various officers, however appointed, rise through merit or seniority until they have reached a certain period of life or service, when the most of them are allowed to retire on a pension which (as well as their graded salary) is regulated by fixed rules.

Under the Viceroy, next in order, come the Governors, Lieutenant-Governors and Chief Commissioners, who (with differing powers)

* See *Hazell's Annual* for 1893.

stand at the head of Provincial Governments* and are aided by Commissioners, Judges, Deputy Commissioners, Assistant Commissioners, Police Magistrates and other officers, to whom labor, according to its locality, nature and importance, is distributed, and through whom appeals are conducted and the whole machinery worked.

The highest officer of the Punjab, where we labored, has the rank of a Lieutenant-Governor. Under him are, not only a High Court and Heads of Administration, residing at Lahore, but also, according to the reorganization effected in 1884, six Commissioners of Divisions and thirty-one Deputy Commissioners—besides a host of subordinates. Deputy Commissioners usually have charge of separate Districts and are the officers with whom we missionaries have had most to do. They possess a measure of judicial authority, as well as executive control; and through them also most new movements originate.

In the entire civil service of India (covenanted and uncovenanted) there are perhaps 3000 persons whose salaries, aside from allowances, vary from 125 to 8333† rupees a month, that is (estimating according to the present value of the rupee), from about 40 to 2500 dollars. But the number of subordinate officers and clerks in government employ runs up to tens of thousands.

Supporting this civil service is a military department which can be employed to preserve peace, or enforce obedience, when necessary. This consists of a Commander-in-chief,‡ with headquarters at the seat of General Government, a regular army of about 220,000 soldiers (one-third of whom are European), a volunteer force (mostly European and Eurasian) of 20,000 or 25,000 men, and a drilled police organization of 200,000 natives, officered largely by Europeans—to say nothing of the armies of native princes which, on occasion, have been offered

* Madras and Bombay, the territories of the two Governors, are called Presidencies.

† This amount is given to Liéut.-Governors; the Governors of Madras and Bombay get 10,000 rupees per mensem; the Viceroy, 20,833 per mensem; or, at present rates of exchange, nearly twice as much as the President of the United States.

‡ Three persons have successively occupied the position of Commander-in-chief in the Indian army during the past fourteen years—Sir Donald Stewart, down to the fall of 1885; Sir Frederick Roberts, from that time down to the spring of 1893, and Sir George White ever since.

to defend the empire from external attacks. These various forces are stationed at different points throughout the country so that they can be readily used in any quarter in any given emergency. The Punjab is well stocked with soldiers on account of its being a border Province, and because it lies on the direct route to and from Central Asia. In our own field cantonments are located at Jhelum, Sialkot and Rawal Pindi—the last-named said to be the largest within the bounds of the British Empire.

During the period of which I am specially writing several viceregal changes have taken place. Lord Lytton, who went to India in 1876, was succeeded, in April, 1880, by the Marquis of Ripon; and the latter, January 13, 1885, by the Earl of Dufferin, whose term ended December 13, 1888. Then came the Marquis of Lansdowne, who gave place to Earl Elgin, January 27, 1894; while the latter was followed by Mr. Curzon in January, 1899.

Politically Lord Lytton was a Tory, and of his private character (whether justly or not) men did not speak well. Naturally, therefore, our mission cause was not much aided by his presence.

Lord Ripon was a Roman Catholic pervert from Anglicanism and in politics an advanced Liberal—a strange combination. It cannot be said, however, that he allowed his religious convictions to affect his public acts, except perhaps that he took special pleasure in any “functions” which tended to honor and establish his own church, and also by his example and liberality gave it substantial aid. His wife is said to have been a decided Protestant of the Church of England type. Lord Ripon’s administration has been much praised in certain quarters from a political point of view; but, in the opinion of most non-partisans, improperly. Two very serious defects were exhibited in his course—unwise liberalism and a disposition (towards the last at least) to play the demagogue. Having an eye to the approval of his own party in England, he endeavored to carry out its principles in the government of India faster than the people were prepared to put them in practice, and also by injudicious speeches excited hopes in the minds of the turbulent and disloyal natives which could not possibly be gratified. Hence, while some of his measures were good and may lead eventually to the safe exercise of more republican methods, his reign was decidedly unsettling in its character and tended to pit foreigners and natives against each other in unhappy conflict. Never during our whole stay in India was there so much of the spirit of unrest, strife and fear of internal commotion as during the time when what is called the Ilbert

Bill was under discussion ; that is, from February 2, 1883, when it was introduced into the Council, to January 25, 1884, when it was passed. This bill, as first prepared, proposed to give a large number of native magistrates, even in outlying districts, that jurisdiction over Europeans which had previously been exercised only by European officials. As finally adopted it was shorn of its most obnoxious features, but the feeling aroused by this as well as other measures and acts of Lord Ripon never became fully allayed while he remained in power.

Lord Dufferin's coming, however, seemed like oil poured upon the troubled waters. His great reputation as an able and experienced servant of the crown, his thorough acquaintance with Oriental character and Russian aggression, his moderate political views as a Liberal Unionist, and his smooth and cautious methods as a tried diplomatist, excited expectations which were not doomed to disappointment. Without rudely and rashly discarding his predecessor's measures, he yet settled down to that quiet, firm, straightforward policy which the country so much needed, and in the place of doubt, confusion and bitterness produced confidence and internal peace. Perhaps he was too reticent and diplomatic in his public utterances. On such occasions he had the art of pleasing everybody present, without revealing anything, in an almost unsurpassed degree. But such a manner involved the loss of that educating influence which comes from greater frankness. Better this, however, than Lord Ripon's exciting harangues.

Lord Dufferin's aggressive movements were reserved for his foreign policy. It was under him that the Amir of Afghanistan was brought to more satisfactory terms, the work of boundary delimitation pushed forward to a conclusion, and Upper Burma annexed to the Indian Empire.

Religiously Lord Dufferin made little impression on the country ; nor, apart from the usual trend of a settled governmental policy, did he affect our mission work. He was too much of a diplomatist to show any partiality even for his own faith ; nor did any of his public sayings or doings indicate that he took a very deep interest in the spiritual welfare of India's perishing millions.

Lord Lansdowne, a Liberal Unionist also, followed largely in the footsteps of his predecessor—although in a more open and less mysterious way. The most signal disturbance of his administration was the Manipur rebellion ; but this occurred in a frontier state. Generally speaking, India proper was peaceful and happy during his

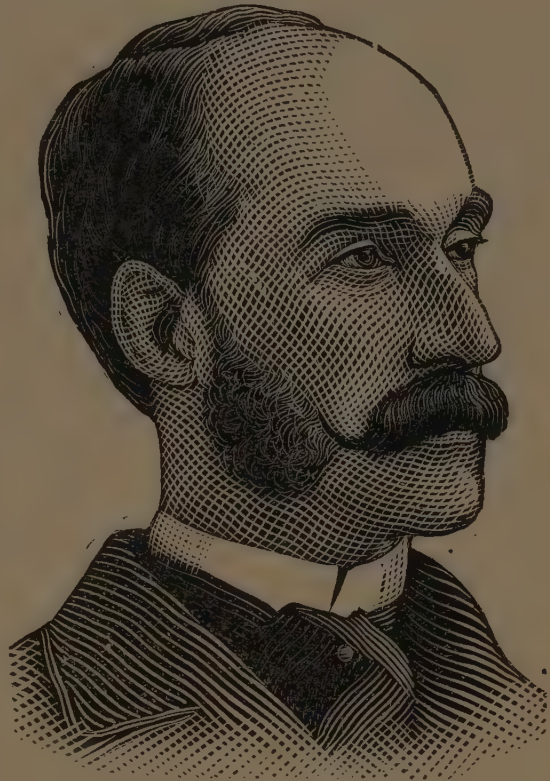
vicerealty, while movements tending to strengthen the empire, internally and externally, went on without interruption. Towards the last, a reorganization of the Viceregal Council was effected; and under Gladstone's regime advancement (wise or unwise) was made in the extension of the privilege of suffrage and the bestowal of the right of self-government upon the people.

The greatest stain upon his administration was undoubtedly his support of the Contagious Diseases Acts, the Opium trade, and the Excise Laws. But these evils are of older date, and were upheld by previous Viceroys, just as they have all along had their roots also in the home government. Lansdowne's reign, however, attained an unenviable prominence in the persistent effort which he and his assistants

made to retain them, and that, too, in the face of parliamentary acts and the righteous indignation of a Christian public.

Lord Elgin, the successor of Lord Lansdowne on the viceregal throne of India, was the third choice of the Gladstonian government for that position, Sir Henry Norman and Lord Cromer having previously declined it. His father held the same post thirty years previously, and, having died in India, lies buried at Dharmasala. The present Lord Elgin was not prominent in home politics, and has never given evidence of high administrative ability; but he is said to make on the whole a very good Viceroy. According to the *Simla Times* he is personally a teetotaler, strict in his views with regard to balls, parties, and the gaieties of life. But officially, as far as the opium traffic and other kindred evils are concerned, he appears to walk in the way of his predecessors, and upholds the policy which from a moral point of view has proved to be such a curse to the country and to the entire East.

Of Lieut.-Governors we have had four in the Punjab since the period



LORD LANSDOWNE.

began of which we are specially writing—Sir Robert Edgerton, who served from April 2, 1877, until April 2, 1882; Sir Charles Aitchison, who followed him and ended his term April 2, 1887; Sir James Lyall, who served from that date until April 2, 1892; and Sir Dennis Fitzpatrick, after whom came Mr. Mackworth Young, in 1897.

Of all these high officials Sir Charles Aitchison, more than any other, impressed his own ideas upon the government of the Province. This, too, was specially manifest in the work of education and in the application of the principle of local self-government. He was recognized as an able ruler, with liberal ideas. His character and his religious views also were of a high order. He was always ready to help missions, as far as the law would allow, by expressions of sympathy and substantial gifts. He was a Scotch Presbyterian.

Sir James Lyall's administration was less vigorous and less in sympathy with the higher movements which were going on around him. He was too much inclined to condone the bad deeds of high officials, and censure the good deeds of those who were active Christians. It was by him that a noted profligate judge, condemned both by public opinion and judicial decision, was treated tenderly and allowed to continue in office—a disgrace to the sacred ermine. And it was during his administration that another member of the Civil Service (Mr. Drysdale, a nephew of Dr. Duff and a son-in-law of Dr. Morrison) was dismissed from government employ for his activity in disseminating Bible truth. Yet even Sir James Lyall could not help aiding mission schools and hospitals when such aid came clearly within the line of a pronounced government policy.

Sir Dennis Fitzpatrick is a Roman Catholic, and has the reputation of being very unpopular with his fellow-officials; but as far as missions are concerned he has proved to be neither a help nor a hindrance.

As a matter of fact, it cannot be denied that British Rule in India was acquired and is maintained by force, and that the primary objects leading to its establishment and continuance have been commercial progress, personal profit, and imperial aggrandizement. Hence a strong, vigilant government has been kept up, such a government as will secure peace and safety, develop industry, and supply honorable places for Britain's sons.

But beyond this it also sets before itself the civilization and elevation of the natives of India, and their preparation for such freedom as is exercised by the people of England themselves in their own land. In

private addresses and communications, moreover, Anglo-Indian officials have gone so far as to assert that the Christianization of India also was one of the great objects of their occupation of the land, or rather an object without whose accomplishment they could not hope to attain the ends officially set before them, secure the true welfare of the people and justify their presence in the country.

Hence British Rule is in many ways helpful to mission work in India. It secures almost perfect safety for the missionary wherever he may go throughout the length and breadth of the land. It may be an exaggeration to say, as some have said, that a white lady may travel from one end of the peninsula to the other, on highway or byway, with as little fear of molestation as she can in England or America; but such a statement in regard to many parts of the country approaches very near to the truth. British authority also patrols the people so well as to suppress in large measure those internal feuds and conflicts which were formerly common in the country and which, if now existent, would be highly unfavorable to the propagation of Scripture truth. It secures to every individual the right to worship God according to the dictates of his own conscience—criminal acts excepted—and hence reduces religious persecution for Christian profession to the smallest possible degree. It abolishes, or condemns, from time to time, old laws and practices, even if they are based on Hindu Shastras, which are opposed to human rights and Christian morals. For instance, it has placed among criminal or unlawful acts widow-burning (1829), infanticide, exposure of children, disinheritance of Christian converts (1832 and 1850), prohibition of the marriage of widows (1856), superstitious intimidation, exemption of Brahmans from capital punishment (1817), slavery (1848), and the denial of all rights, privileges and humanities to outcastes. It exhibits in its administration a remarkable degree of fairness, impartiality and justice; and, as far as Europeans or high-grade native officials are concerned, presents such an ideal of truthfulness, honesty, incorruptibility and paternal regard for the welfare of the community as to commend the religion with which it is connected and from which it springs to the admiration of the people.

British Rule also provides telegraphic and postal arrangements of a high order, excellent means of travel by rail, palanquin, stage and horse, good highways, rest-houses and beasts of burden, and (in important stations) first-class physicians—all of which may be util-

ized by a missionary to his own advantage and the advantage of his calling.

It opens up the way to mission work, too, by its system of schools and colleges and its efforts to diffuse such knowledge as may dispel superstition, undermine false faiths and prepare the people for an intelligent and comparatively unprejudiced reception of the Gospel. As foreign missionaries are members of the ruling race and persons of high occupation, it ensures them also such political rights and social standing as increase greatly their prestige and make them respected by all classes of the community.

It provides liberally for the religious wants of its Christian soldiers and employees,* builds beautiful churches in prominent places† and, through its chaplaincies‡ and spiritually-minded adherents, helps to give Christianity a name and an influence in that populous land.

It aids Missions to get a foothold and maintain their civil rights in Native States, as was the case ten years ago (1884-85) in Indore. It sustains a Mission's right to hold property and exempts its funds, and sometimes its buildings, from special taxation. It aids Missions directly by donations of real estate (or their equivalent in money) and by grants-in-aid to their schools, dispensaries, hospitals, orphanages, leper asylums and any other institutions they may establish which are largely benevolent and civilizing in their character and thus can be considered proper objects of government help.

It calls on missionaries at times for their assistance in important investigations and in the preparation of laws which may be suited to the people's wants. It bears testimony in its official reports to the importance and the excellence of any work, done by Missions or missionaries, which has been particularly remarkable for its elevating and beneficent influence. And finally, through the semi-official and unofficial remarks of its agents, it often virtually commends even the distinctive work of a missionary in Christianizing the country and disseminating Gospel truth. As an instance of the last-named benefit

* At a total cost of about twenty-two lakhs of rupees (or \$800,000)—so says the *Civil and Military Gazette* of Jan. 1, 1889. Yet it has no established church, strictly so called.

† 617 stations and out-stations.

‡ 241 regular; 100 aided; total 341. Of these 215 are Church of England, that is, Episcopalian; 76, Roman Catholic; 22, Presbyterian; and 28, Wesleyan or non-conformist.—*Sir Theodore Hope in the London Times of Feb. 21, 1893.*

and in confirmation of much that has just been written may be quoted what Sir Charles Elliott, the Lieut.-Governor of Bengal, is reported to have said at a Christian meeting in Darjeeling, May 13, 1892. "As the head of the Bengal government," he remarked, "I feel that the missionaries are, so to speak, an unrecognized and unofficial branch of the great movement in which we are all engaged, and which alone justifies our presence in the country. They occupy a field which the officers of the government are unable to take up. In religious matters we have to treat all alike, and to show no more consideration for one faith than for another; and yet we know right well that the only hope for the realization of our dream, and for the elevation and development of the people, lies in the evangelization of India, and we know that the people who are carrying on this work are the missionaries. It is they who are filling up what is deficient in the efforts of the government, by devoting their lives and their labors to bringing the people of India to the knowledge of Christ."

But there is another side to this picture. British Rule has not always been helpful to the cause of Christ in India, and in some respects has been positively injurious.

The very fact that Christianity in a general sense is the religion of the governing power and receives civil protection and commendation gives it a prestige with some aspiring people that works unfavorably in the production of false and insincere converts; while on the other hand this same fact brings the Gospel into bad odor with a different class of persons (those who hate the government) and prejudices them against it. True, American missionaries have an advantage over British missionaries in reference to this matter, because they can disclaim all connection whatever with the government and the government's representatives, receiving as they do their commission and their support from an alien land and a voluntary church. But this does not detract greatly from the force of the statement which has just been made.

Again, that type of Christianity which is supported by the Indian government and exhibited by its agents is often so low in its tone and so deficient as a model, that earnest, evangelical laborers are hindered rather than helped by its presence.

Owing also to the ease with which false testimony can be secured, justice often miscarries and numbers of innocent people are heavily fined or thrown into prison; while the importance given to a written

contract in judicial contests frequently becomes the means of increasing the native money-lender's usurious oppression and extortion. In this way that ideal of impartial fairness and complete justice which naturally belongs to British Rule, and which has been referred to as an important means of recommending that Christianity which Britons profess, often becomes greatly obscured and loses its attractive power—or rather, becomes repellent in its influence.

The neutral position which, as Sir Charles Elliott says, government must assume in dealing officially with different religions, is itself misunderstood by many natives and attributed more to a lack of faith in Christianity than to the principle of evenhanded justice; while the gift in various ways of vastly more money, or its equivalent, for the support of native faiths than is given for the support of the Gospel, produces the same, if not a worse, effect.

As a matter of fact, too, the government does not allow even as much freedom to its Christian servants, or others, in propagating their religious tenets as it does to Hindus and Muhammadans. How it acted in the case of Mr. Drysdale has already been mentioned. Reference might also be made to the manner in which it discriminated against the Salvation Army in Bombay, by stopping their street processions and imprisoning some of their officers in the year 1883—thus denying rights to these people which were freely granted to the propagators of all other religions.

And what shall we say of its abolition of the law of the Sabbath during Lord Lytton's administration and its constant violation of the command to keep God's day holy, especially in the management of its railways and public works, or of those other foul blots on government morals: its opium trade, its excise system and its "regulation" of the social evil. Hardly anything in all the annals of civilized or semi-civilized nations exceeds the disgraceful wickedness of its persistence (for financial reasons alone) in raising and selling* a drug like opium, which destroys physically and morally so many thousands—yes, we may truthfully say, so many millions—of the human race, and doing so, too, not only among its own people, but also among people of other lands; and more than this, forcing it at the point of

* The production of opium has been a government monopoly for more than a hundred years. Cultivators undertake to deliver the whole product at a contract price to government agents, who dispose of it monthly at auction, to exporters, or issue it to the excise department for consumption in India.

the sword into the markets of unwilling nations (especially China), and thus insuring their increased demoralization. Less evil, it may be, is the system by which it derives a revenue from the manufacture and the sale of intoxicating liquor as a beverage, but only because it is narrower in its range, less compulsory in its character, and less sweeping in its effects. While more disgusting than either is the third evil mentioned—the provision which, under the plea of protecting the soldiers from contagious diseases, it makes (or has made) for the safe gratification of their depraved lusts; and that, too, in the face of overwhelming opposition from the Christian people of England and even the adverse action of Parliament itself.

In view of all these things it can be easily imagined how much in the government missionaries have to contend against, or explain away, in order that they may secure for the Gospel, among the natives of India, an unprejudiced hearing and unimpeded power.

Still, taking all in all, we are thankful that our political situation is as good as it is. In no heathen country throughout the world, perhaps, can better civil conditions be found for the spread of divine truth. We know of no other government which we would import into India and take in exchange for a British Viceroyalty.





CHAPTER IV

CLIMATIC CONDITIONS

The Monsoons—The Hot Season—The Rains—Hail, Dust Storms and Earthquakes.

FEW things modify mission work in India more than the character of its climate. Our own field lies between the thirtieth and the thirty-fourth degree of north latitude and is mostly plains. These plains are from 500 to 1100 feet above the level of the sea. On the northeast side are the Himalaya Mountains, which rise in successive ranges to the region of perpetual snow. In Jhelum the Salt Range also breaks the monotony of the general level and throws up peaks to the height of 3000 feet.

There being no barrier between us and the seacoast, the winds which sweep across the Indian Ocean and the Arabian Sea every summer in their northeastern flight and lick up and carry forward great quantities of moisture in their progress, press on uninterruptedly until they reach our field and lose their freight in successive rains. Hence we have every summer what is called a *barsat*, or rainy season. This, roughly speaking, includes the months of July and August, preceding which are three months of great heat and drought.

These seasons (of rain and heat) are the two most characteristic features of our India climate; while the sharper winters of the Punjab also distinguish it from most other parts of India. After the *barsat* we have dry weather, which gets gradually colder until mid-winter, when a few showers of rain fall. Then the thermometer in some districts of the Punjab will reach freezing three or four mornings in succession and ice will be formed an eighth of an inch thick—only to melt, however, as soon as the sun rises. This, our coldest weather, usually occurs about the first day of February. But in rare instances snow has been known to fall also at some of the most elevated stations on the plains. It did so at Rawal Pindi during the winter of 1892-93.

The heat which we experience in April, May and June constantly

increases in intensity until it is modified by the rains about June 20th or 25th; but the whole period is remarkably hot. Even in April the thermometer often rises to 100° Fahrenheit in the shade, while the number of days in May and June when it does not reach this height is comparatively few. The average maximum for May, 1884, at Sialkot was 105.5° ; for the first twenty-four days of June 104.17° , and on only nine days during this period did the mercury fail to reach 100° , while on twelve days the thermometer read 110° or more, and once 117.5° . The hottest years during the period of which I am specially writing were 1887 and 1888. The mean of the highest daily readings in the shade and the sun during 1887 was as follows:

	<i>In the shade.</i>	<i>In the sun.</i>
For April	99.2°	153.5°
" May	110.68°	163.57°
" June	107.1°	160.4°
" whole quarter	105.7°	150.2°

The total number of days in the same quarter of 1888 when the thermometer rose above 100° was 63; number above 105° was 40; number above 110° was 24; number above 115° was 10. The highest heat registered in the shade at any time during the decade (1882-92) was about 118.5° . But it is said that sometimes the temperature rises to 125° or 130° . It is during this season that the *luh* blows—that steady, hot, dry, southwestern wind which burns one's cheek like air from a heated furnace, and absorbs every particle of moisture lying in its pathway.

At such seasons, outside work must be done mornings and evenings. Schools begin at 5.30 A. M. and close at 11.30. Morning church service is held at 6 or 7 A. M. Traveling is usually done at night. Foreigners cannot venture out much without pith or cork hats and umbrellas. During the day houses are closed to keep out the heat. Punkhas (large fans hanging from the ceiling and pulled with ropes by coolies) are set in motion and other devices adopted to secure a certain degree of comfort. Even at night the air will sometimes remain above blood heat and bed clothing will feel hot to the touch. Perhaps the most uncomfortable time is just when the rains begin, when the temperature is very high and the air full of moisture, when perspiration sticks to the body and no relief is given by its evaporation.

On the plains rain, even in the *barsat* (the chief wet season), does

not usually come every day ; but sometimes the fall during a downpour is very heavy and occasionally storms are accompanied by thunder and lightning. The seasons of 1886, 1890, and 1893 were very remarkable in this particular at Sialkot and indeed throughout the Punjab. In the latter part of July, 1886, sixteen and one-half inches of rain fell during thirty-six hours in the Sialkot cantonment, producing a flood such as had not been seen for ten or twelve years. During the week beginning August 4, 1890, 24.31 inches of rain fell at Sialkot—the fall varying each day from half an inch to full ten inches. The latter amount came down August 10th, and almost all of it within the space of six or seven hours on that day. Even this cloudburst, however, was surpassed in some other places. At Surat twelve inches of rain fell in twenty-four hours and at Mahura (Bombay Province) fifteen inches in twenty-four hours.

Of course great damage is done by such deluges in a country where most of the houses are built of sundried brick. It is calculated that 700 buildings were destroyed at Sialkot in 1890 by the storms above-mentioned ; while several persons were either killed or badly injured. At Mahura seventy-four lives were lost, 305 cattle killed and 1027 houses ruined. In July, 1893, Rawal Pindi, Bhera and Jhelum suffered terribly from floods. The river Jhelum rose very suddenly and swept through the streets and bazars of the last-named city, and the houses and shops “just melted down.” Half the place became a mass of ruins. Nothing of our church was left but the front wall, and Dr. Johnson’s dispensary and surgical instruments were badly damaged. The dispensary in Bhera was also washed away.

But it is on the hills that we see the greatest and most continuous rains. Our chief sanitarium, Dharmasala, has an unenviable pre-eminence in this particular—probably because it lies so near, and just under, the high range of mountains which stops almost all the clouds in their northern flight and causes them to precipitate their moisture. For two or three months perfectly dry days are almost unknown there, while often the clouds pour down their contents in great floods. The first week of August is the usual climax, when hardly an hour passes without rain. During the year 1888, 103.05 inches of rain fell at that station ; 133.89 inches in 1889 ; 117.41 inches in 1890—from April to September inclusive ; while it is said that during one twelve-month some years ago the rainfall reached almost 200 inches, or over sixteen

feet. On July 31, 1890, as much as 6.22 inches fell; August 19, 1890, 6.52 inches; and July 10, 1889, 8.2 inches.

Hail often falls during the hot weather on the plains, and sometimes the stones are as large as hens' eggs, endangering the lives of both man and beast. At hill stations, snow gets to be several feet deep during the winter. In the winter of 1892-93, it was said to have had a depth of fifteen feet at Murree. Dust storms (*andhies*) characterize the hot and dry weather of every season on the lowlands. These appear to be currents of colder air, highly charged with electricity, rushing down from the upper strata. Sometimes they take the form of whirlwinds; always they dash along with great force, bearing in their bosom clouds of dust and sand. Although for the moment very disagreeable, compelling us to close all the doors and windows of our houses, they generally bring some relief from the heat and answer in this respect the purpose of rain storms. The thermometer has been known to fall 14° within an hour's time through the occurrence of such a phenomenon.

Earthquakes are quite frequent in the Punjab, and in elevated parts very destructive. One which occurred during the night of May 29 and 30, 1885, shook the whole region around us and north of us, developing a centre apparently in Kashmir, where it overturned houses, rent hills and made great havoc. Over three thousand persons and ten times as many sheep, goats, cattle and horses perished in this catastrophe. Some villages lost their entire population, thousands of dwellings were destroyed and great fissures left in the earth, or depressions made, which were still visible six years afterwards, when the writer visited the valley.

All these physical and climatic conditions modify our life and work in that country. They affect greatly our health, our personal habits, our methods and time of itineration, our migration to and from the hills, our style of buildings and our periodical visits to America. No wonder the primitive Aryans exalted the Sun (Surya), the Rain (Indra), and the Storm (the Maruts) to the highest rank in their pantheon. These forces of nature even yet exercise there a dominating power over man and beast.





CHAPTER V

SANITARY CONDITIONS

Unfavorable to Health—Deaths by Violence—Experience with Snakes and Scorpions—Diseases—Cholera, Small-pox and Fever—Health Resorts—Dharmasala, Murree and Kashmir—Their Drawbacks.



IN regard to health, physical strength and longevity we find many unfavorable conditions in that part of India where our mission work is carried on.

True the population of the country is increasing at the rate of nearly one per cent. per annum, and old people are often seen there, the limit of life being about the same as in the United States of America. Occasionally, too, extraordinary longevity may be observed. A Muhammadan woman died at Mian Mir, near Lahore, some years ago, who was credited with having reached the advanced age of 150 years. The grandson, at whose house she expired, was himself eighty years of age, having children and grandchildren married.

Still these facts do not disprove the statement made at the outset of this chapter. Exceptions, of course, will always occur; and the chief reason for the rapid increase of the population is simply this: adults there almost universally marry, marry early and have large families. This practice is viewed as almost a religious duty.

But through neglect, ill treatment, physical violence, bad food, bad water, insufficient clothing, accidents and lack of medical remedies, thousands of infants and small children (especially females) perish, while diseases of various kinds, and other causes, carry off every year multitudes of the remainder.

During the year 1883, 20,571 persons in India were killed by snakes and 2399 by wild animals. In 1888, 20,067 were killed by snakes; 985 by tigers; 287 by wolves; 217 by leopards, and 1139 by other animals. And, though hundreds of dangerous beasts and thousands of venomous serpents are destroyed every year, the annual mortality from their at-

tacks remains about the same. The Punjab, however, is less affected from this cause than almost any other Province in India. During the year 1886 only 1157 persons were killed here by snakes and wild beasts. Of these, scorpions killed six persons; wolves four; jackals eleven; leopards five; and bears two. And during the year 1890 only 834 persons were reported as killed by snakebite, and thirty-one from the attacks of leopards, bears, hyenas, wolves and other animals. Some poisonous snakes are found at our own stations on the plains and some dangerous animals (especially bears and leopards) at Dharmsala, our principal summer refuge; but only now and then has a casualty occurred within the range of our personal knowledge.

Yet we sometimes have unpleasant experiences with snakes that may or may not be poisonous. Once a serpent fell on the floor of the writer's dining-room at Sialkot from the neighborhood of the roof; at another time one fell near the head of the bed where he was sleeping; on a third occasion, at Dharmsala, one was found near his little boy (eighteen months old) in the corner of the room where he was playing with his toys; on a fourth occasion one was killed under the window-sill beside the bed on which a lady missionary had been reposing; and on a fifth occasion a snake was killed in the same lady's dressing-room. Miss E. Gordon says, "I once jumped out of the door of my room screaming, while a snake, with its forked tongue out, jumped in at the same door." The Rev. A. B. Caldwell also speaks of killing a cobra near his bath-room, and a karait in the bath-room itself, as well as other similar experiences. Often, too, we had trouble with scorpions as well as snakes, killing in our own house alone at Dharmsala twenty or twenty-five of these dreaded creatures almost every season. Sometimes they get into shoes and clothing that are left on the floor over night; and once we found a big, black specimen under one of our pillows.

Of diseases, the most fatal in our part of the country are usually cholera, small-pox, bowel complaints and fever; and that, too, in the order named—fevers being by far the most destructive of all to human



COBRA.

life.* But we have also many cases of pulmonary trouble, dyspepsia, heat apoplexy, liver complaint, spleen, and eye disease. In 1889, when the death-rate slightly exceeded the average for the previous five years, the number of deaths from cholera reported in the Punjab, where the total population is 25,061,956, was 2858; from small-pox, 7928; from bowel complaints, 18,066; and from fevers, 428,712. In 1888, there were 14,938 deaths from cholera;† 16,938 from small-pox; and 379,893 from fever. In 1890, there were fewer deaths from bowel complaints than in 1889, and only a few more fatal cases of small-pox; but cholera was very prevalent, and the mortality from fever was something phenomenal.

Indeed that year was the unhealthiest known in the Province since 1868, when the system of recording births and deaths was introduced; 999 municipal towns and 2402 villages were visited by cholera; while in many places scarcely an individual escaped without an attack of fever. Rawal Pindi, one of our present Districts, suffered more than any other in the Punjab during the year 1888, losing fifty out of every thousand of its inhabitants. But Sialkot, Gujrat and Gujranwala suffered most in 1890. The first-named out of a population of about 1,100,000 lost 103,360, or nearly ten per cent. of the whole. About two-thirds of this mortality occurred in the quarter ending November 30th, and one-third during the month of October. The number of deaths in one week, October 5th to 11th, was 8663—that is, at the rate of forty per cent. yearly.

Cholera, perhaps, makes the most stir and creates the greatest panic—just because it strikes so unexpectedly and produces such fearful agonies. And sometimes it is, indeed, very destructive. In 1892, as many as 10,000 are said to have died of this disease in the Sialkot District alone. But, even at its worst, it does not carry off one twenty-fifth as many of the people of the Punjab as fever does. In all India, however, it is estimated that there are nearly 420,000 fatal cases of this disease in a single year.

Small-pox would exhibit a larger mortality than it does were it not for the excellent system of vaccination established, although even now 125,500 persons are said to die annually of this malady in India.

* It is said that 3,500,000 persons die annually of fever in India.

† That year fifty per cent. of the cases were fatal. Two-thirds of the Europeans attacked in Rawal Pindi and Murree died. It was also more fatal to Muhammadans than to Hindus.

Government agents are found at all central places whose sole business it is to go around to the houses of the people and vaccinate everybody without charge, using lymph taken directly from a living child's arm or a living calf's body.*

Fevers are generated after a rainy season by the action of the hot sun upon the saturated earth and rank vegetation, drawing forth their noxious vapors and miasmatic influences. Hence they are more common in the fall and early winter than at any other season; but no period of the year shows entire freedom from their presence. Of the different kinds which are prevalent, intermittent, remittent, typhus and typhoid may be mentioned—typhus in some places being endemic. Typhoid fever is very common among young European officers and soldiers. One great reason why fevers prove so fatal to the natives is because they seldom can procure good nursing or good medical treatment. Although the government does admirably wherever it has established dispensaries and hospitals, it cannot reach easily the great mass of the people who live at a distance from them; and native doctors, who pretend to give medicine according to the old Greek or the Hindu system, are usually quacks.

Medical science appears to have had considerable development in India before the Christian era; but its best period was contemporary with the ascendancy of Buddhism (250 B. C. to 600 A. D.), during which public hospitals were established in many cities. When Buddhism passed into modern Hinduism (600–1000 A. D.) it greatly degenerated, chiefly through the increasing stringency of caste rules, and the abolition of hospitals. Mussalman doctors, or *hakims*, came in with the progress of Muhammadan conquests, bringing with them a new school of medicine. At present, however, little knowledge even of their own systems is sought, or acquired, by those who pretend to heal disease according to the ancient methods. "Hindu medicine," says Sir William Hunter, "has sunk into the hands of the village *kabiraj*, whose knowledge consists of jumbled fragments of the Sanskrit texts and a by no means contemptible pharmacopœia, supplemented by spells, fasts and quackery."† And those *hakims* who claim to be of the Grecian School are no better. They seem to classify all diseases and

*One objection to vaccination, however, is the suspicion that it sometimes propagates leprosy and other diseases. A child of one of our missionaries once suffered very seriously and very mysteriously from the effects of this process.

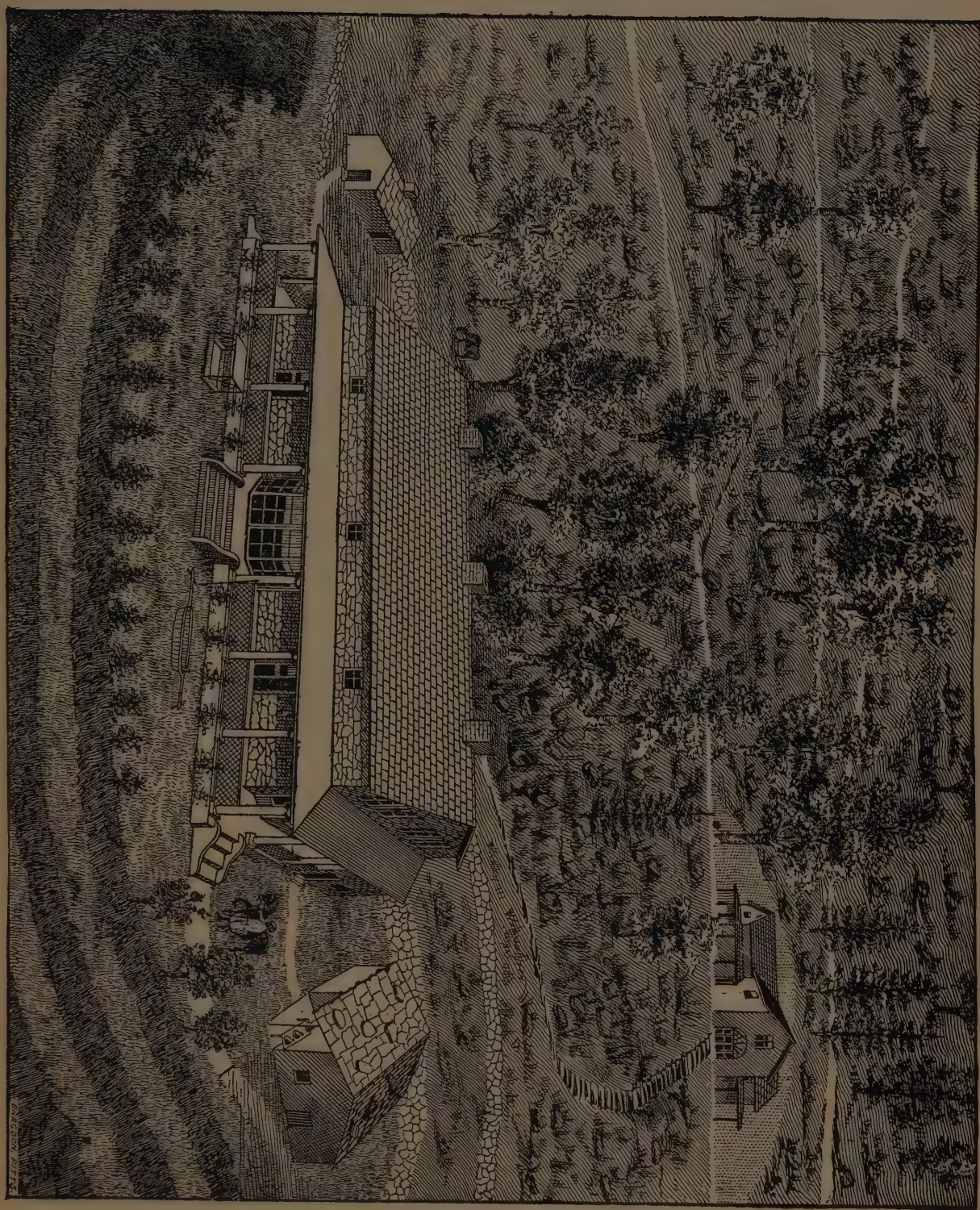
† Sir William Hunter's "The Indian Empire," pp. 115–118.

remedies as cold or hot, without any perceptible scientific basis for such a distinction; and their practice rises little above that of hap-hazard applications. A more rational method of medical and surgical treatment reached India through the advent of Europeans. Now every regiment has its surgeons and every civil station its doctors—all of the regular school—who have received their education in Great Britain; and medical institutions have been established in India itself for the training of natives in every branch of this useful art. Generally natives prefer this *Angrezi* (English) method when they can avail themselves of it, especially if the doctor is a European or an American. But sometimes this is not the case. A physician attached to the court of the Maharaja of Kashmir told the writer that he was required to use all three systems: the Hindu in treating the ladies of the King's Zenana, who were very bigoted Hindus; the Greek in administering to the Maharaja himself; and the English in prescribing for the Maharaja's brother, who is a man of greater intellect and more enlightened views.

Missionaries labor under the disadvantage of being foreigners, born and brought up in a more temperate zone, and (other things being equal) suffer more than natives from the bad sanitary conditions of the country. But the mortality among foreigners is after all less than among the same number of natives*—simply for the reason that they can provide better for themselves and their families than the majority of natives and can get better medical treatment. Their good clothing, comfortable houses, excellent food and drink, careful habits, judicious nursing and prompt use of the best medical remedies, under the advice of well-educated doctors, secure them either immunity altogether from prevalent diseases, or the most rapid recovery possible. It is their practice, moreover, to seek every summer freedom from bad sanitary surroundings, reinvigoration of body, and complete recovery from many ailments, in a sojourn at health resorts on the hills. Mothers with their young children, who suffer most from the climate, spend three or four months at some such mountain retreat during the worst season of the year, while unmarried ladies and gentlemen also get a briefer yearly vacation of rest in a similar way. Of course I am speaking here of ordinary missionaries. Some with mistaken ideas of

* Only 8 deaths have occurred abroad in our missionary circle during the past 15 years—4 adults (all married ladies) and 4 children. This does not include one male missionary and one child who died in America. Our missionary band during these 15 years has comprised altogether 16 men, 45 women and 35 children.

SUNNY SIDE AND SHADY SIDE, DHARMSALA.



higher consecration shorten their lives, and exhibit a greater mortality than even natives, by their ascetic practices.

The health resorts to which we go are usually on some spur of the Himalayas from 5000 to 8000 feet above sea-level. Those for the north are scattered all along the border in that direction from Abbotsbad to Darjiling, Simla, the summer capital of the Empire, being the largest, richest and most celebrated. At these places, the families of European officers live during six months of the year; and here the officers themselves often spend their vacations. Every house (according to English style) has its own name and is generally at some distance from its neighbors—located wherever a favorable spot can be found; while good roads wind back and forth in irregular parallels around the hills and through the valleys of the place, bringing the houses within easy reach of one another and giving ready access also to the church, the assembly room, the bazars, the post office, and the other public buildings which are found in every station.

Dharmasala is the sanitarium which has been used most by our own mission. It is located on the northern side of the Kangra Valley, fifty-three miles from Pathankot, our nearest principal mission station. Two mountain spurs, forming a V, or a U, with the apex at the base of Dharmkot, which rises a thousand feet higher, shoot out in irregularly descending stages till they reach the plateau below. On these the principal part of the station is built. Here are fifty or sixty dwelling houses for foreigners, two bazars, barracks for a hundred white soldiers, and lines for a battalion or two of Gurkhas. Here a Commissioner, a Deputy Commissioner, and other officers have their headquarters in the summer. Here also we have five houses: two, named Sunny Side and Shady Side, facing eastward on the western spur of the station, about 6000 feet above the level of the sea; and four, called Rookwood, Carleton Cottage, Eagle's Nest and Aerie, 1500 feet higher up, on Dharmkot. The first two have been long in the hands of the Mission. The last are on property which was purchased by us in the spring of 1883. Masadi, a typical farmer-shepherd and the head of a Gaddi village, has had local charge of this property for twenty or twenty-five years.

Hardly any hill retreat can boast of grander scenery in its immediate neighborhood than Dharmasala. Viewed from our lower houses, or the road to the Gurkha lines, or from the European barracks, a splendid picture presents itself to a beholder.

On the right, 2500 feet below, spreads out Kangra Valley, renowned for its rice fields and tea plantations; and beyond it, more than twenty miles away, the lower plateau of hills (called the Siwalik Range) with their wavy, choppy sea of peaks, and beyond that again, the white sandy fringe where the Beas river has its bed; and beyond that still, the distant plains which at their farthest limit can be hardly distinguished from the sky with which they seem to blend.

Right at our feet we look down into a deep, wood-skirted valley; and beyond, at about our own level, we behold the eastern mountain spur upon which most of the station is built. There a bazar (McLeod Ganj, it is called) and English residences peep out prettily through their rural surroundings, while the hill itself advances upward in stages from the court-house below to the foot of Dharmkot above. Beyond this spur again, but trending to the right, rise in succession higher spurs, called Tarun, Titarna and Gandaru, whose grass-covered sides exhibit a beautiful green, and whose massive, rounding tops seem like the backs of gigantic, crouching elephants.

On the extreme left, towering 1500 feet above us, is seen Dharmkot, with its well wooded front and top, through whose verdant foliage the white of an occasional house makes its appearance. On its right, and 2500 feet higher still, stands the rounded top of Kunal Patthar, between which and Tarun a deep valley and a dark forest are visible. And beyond all these spurs again, skirting the whole background at the distance of ten or fifteen miles, but seemingly nearer, appears the gray granite of the main ridge, whose jagged peaks—Balain, Bag, Andrar, Asral, Toral and Talang—rise each to the height of 16,000 or 18,000 feet above sea-level, and whose more depressed and less exposed parts exhibit patches of perpetual snow.

Seen at different seasons—in sunshine or shadow, when the clouds are rising or the sun is setting, when snow is falling on the highest points or a storm rages below, when a full moon casts its pale light upon the foreground or a rainbow spans the abyss at our feet—these various objects, combined together as the God of nature has placed them, present a panorama of diversified beauty and grandeur which (once seen) can never be effaced from the memory. And then every other standpoint has its own special picture to present and its own peculiar tale to tell—each of which has distinctive attractions.

More minutely considered, too, Dharmsala has minor beauties. Its great tree rhododendrons which bloom in April, its multitudinous

ferns (rooted in the bark of trees and, during the rains, fringing them to the height of forty feet), its graceful deodars (akin to the cedars of Lebanon), its pretty churchyard and cemetery,* its little lake, its neighboring waterfall, its canals for irrigation, its troops of monkeys,



A MOUNTAIN FAMILY.

its far-renowned fountain and shrine called Bhagsu, its pretty walks and bridle-roads: all add to the pleasure of a residence there. What an opportunity there is also during fair weather for little excursions in various directions and extemporized picnics! And how pleasant and even romantic it is to camp out for a day or two at Laka, just at the foot of the highest range, and, as a part of our experience there, make a trip to the pass near it, 14,000 feet above the level of the sea!

Next to Dharmsala, Murree was our most frequented hill station. It lies farther north and west—only thirty-nine miles from Rawal Pindi—and its average elevation is 1000 feet higher than that of Dharmsala. It also contains three times as many residences and a much greater variety of shops, and other conveniences.

Dalhousie, too, was occasionally patronized by our missionaries. It is located about as near to Pathankot as Dharmsala is; and, although its scenery is not so grand as that of Dharmsala, its approaches are lovelier, and the beautiful lake of Khajiar, and Chamba beyond, furnish delightful *termini* for brief excursions; while the mountains and valleys still farther back give unlimited scope for pedestrian tours.

Mussoorie and Landour also (Siamese twins), though farther away from our field, have in recent years provided a summer retreat for some

* Said to be the prettiest in all India—a beautiful resting-place for Mrs. Anderson and two of Dr. Barr's children. Here lies one of India's Viceroys—Lord Elgin, father of the present Viceroy, who died at Dharmsala in the discharge of his duties on the 20th of November, 1863. His monument is of graceful gothic architecture, fifteen or twenty feet high.

of our people—chiefly on account of their schools. Woodstock (for girls) is the best school of its class in all India. From this station grand views may be had of the Dehra Dun Valley and the Himalayan snow-field. On the horizon of the latter, seventy-five or one hundred miles away, can be seen some of the loftiest peaks in the world.

Occasionally our missionaries prefer spending their vacation in taking a tour through some elevated picturesque region. Several young ladies have made the journey through Simla and Kulu to Dharmsala, spending a few days on their way with the Rev. M. M. Carleton and his wife at Kotgarh. But more have gone to the celebrated Vale of Kashmir, which lies (surrounded by mountains) 5000 feet above the level of the sea and presents a striking combination of attractive scenery and delightful experience.

Nothing in the world, perhaps, is more pleasing to a lover of nature, or a seeker of rest, than a visit to this valley. The picturesque scenery on the road thither, the girdle of snow-covered peaks, presided over by Nanga Parbat, 27,000 feet high; Mount Haramuk and the oval-shaped vale below, through which winds leisurely, in many a fold, the river Jhelum; the different lakes, intersecting canals, plateaus and mountain meadows; Srinagar, with its curious bridges, buildings and people—an Asiatic Venice, whose houses (roofed with earth and flowers) appear “like one vast and variegated parterre;” the chinar groves and artificial gardens; the thousand and one Oriental objects which meet the eye; the boat life—so quiet, convenient and restful;

“And the sounds from the lake,—the low whisp’ring in boats,
As they shoot through the moonlight;—the dipping of oars,
And the wild, airy warbling that everywhere floats
Through the groves, round the islands, as if all the shores
Like those of Kathay utter’d music, and gave
An answer in song to the kiss of each wave,”

—all have a singularly touching effect upon the traveler’s heart and give the region immortal renown.

“Who has not heard of the Vale of Kashmir
With its roses the brightest that earth ever gave,
Its temples, and grottoes, and fountains as clear
As the love-lighted eyes that hang over the wave?”

All these health resorts and touring regions, however, have their drawbacks. Dharmsala is too wet (especially for rheumatic patients), furnishes a poor market, was twice visited by cholera (last in 1890) and until lately has been difficult of access.* The bridge over the Chakki was not ready for travel until June 15, 1890, and neither the *doli* (palanquin) nor the *tonga* service between it and Pathankot has been satisfactory. Dalhousie is built too much on the hillsides and its houses are too close to one another. Mussoorie is too far away from our field, as also perhaps is the Vale of Kashmir. Murree has been scourged too often by cholera (very severely in 1888) and has a poor water supply.† Simla is too fashionable and too expensive a place for missionaries to live in; and the trip through Kulu is rather wearisome. Of all elevated regions, moreover, it may be said that they are not good for heart troubles and that they have their own peculiar diseases.

Nor is it possible in any of these stations to counteract altogether the debilitating effects of the climate on the plains. The thermometer at Dharmsala, even as high up as Dharmkot, sometimes rises above 80°, and the continuous rains which visit it every season are very depressing. Occasional visits to the home land are absolutely necessary to supplement all the preventives and remedies which missionaries are able to adopt in their field of labor, if they wish to maintain their strength in a normal condition and be capable of lengthened service. Especially is this the case with ladies; while as for children, they must be taken home and left there, to get a good constitution, if for no other reason.

* The average expense of each adult in a family, while going to or from Dharm-sala, is about eleven dollars; to or from Murree, six dollars and a half. The whole expense of my ten days' trip to Kashmir (including a journey of 350 miles) was forty-three dollars.

† Cholera also sometimes visits Kashmir, and when it broke out at Srinagar in the latter part of May, 1892, 1731 cases, with 990 deaths, were reported in four days.





ON A LAKE IN KASHMIR.

CHAPTER VI

DOMESTIC AND SOCIAL CONDITIONS

Houses—Furniture—Clothing—Food—Punkhas—Vermin—Servants—Separation of Families—Homes for Children—Salaries—Recreations—Intercourse with Anglo-Indians—With Travelers—With Natives.



WHAT about your domestic and social life? How are you housed? What comforts have you? How do you dress? What kind of food do you eat? How do the natives live? Such questions are often asked a returned missionary, and ought to be answered.

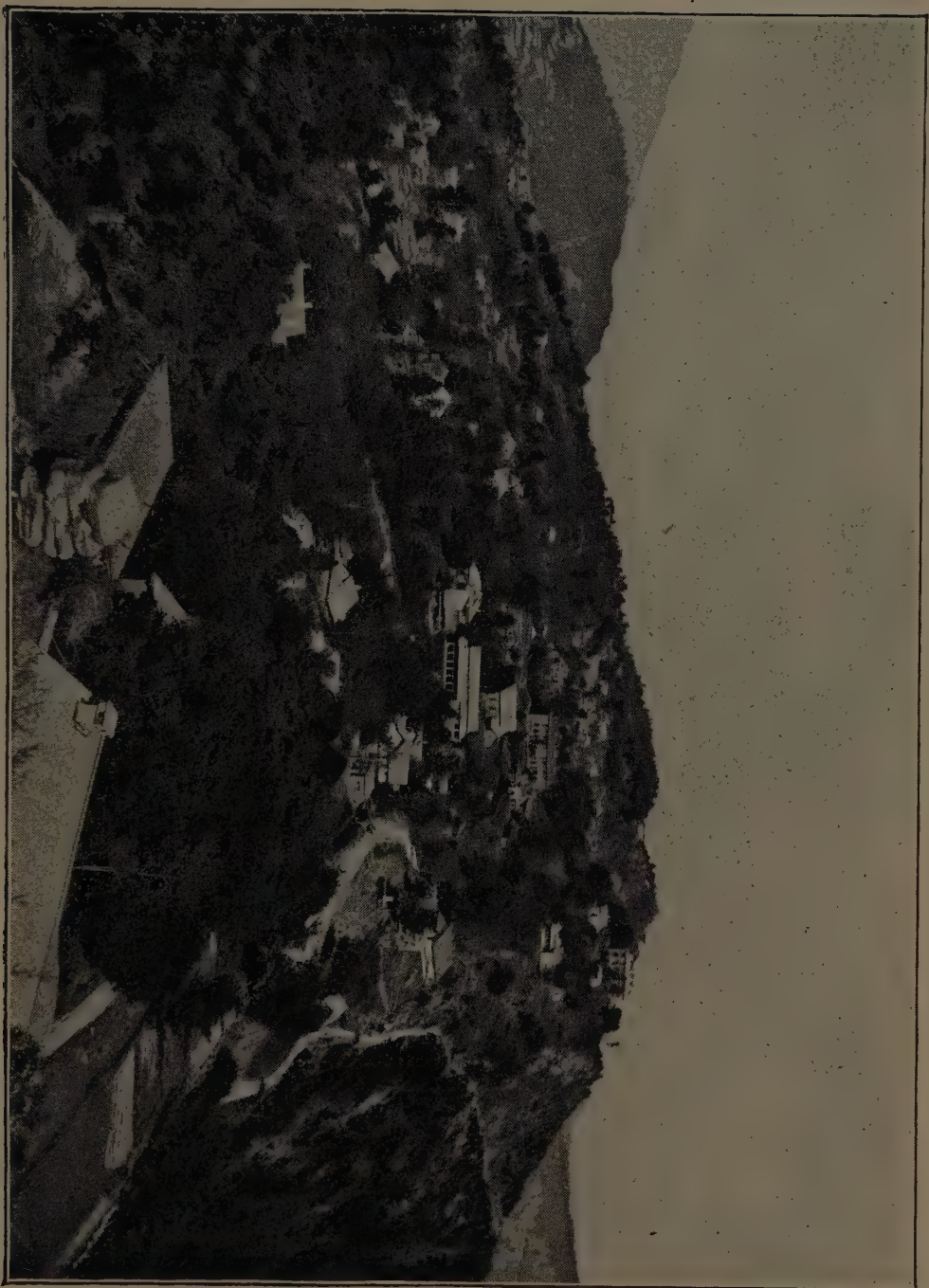
An India missionary's dwelling is usually located, not in the heart of towns or cities, but in the open country—partly because land is dearer in closely populated places, and partly because it is more comfortable and healthful to live where there is a freer circulation of air.

Our houses on the plains are built chiefly with the design of keeping out heat. Hence they have very heavy brick walls—generally one and one half or two feet thick—and are covered with massive flat roofs, composed of brick, mortar and earth, supported by a wooden framework thrown horizontally from wall to wall. The floors also are earthen, covered with concrete and hard plaster, or brick. The main rooms, forming a compact centre, are surrounded by smaller rooms and

verandas, partly for use and partly to keep the heat from striking the interior walls. Our houses have also lofty ceilings (from twelve to twenty feet high), so as to give plenty of air during that part of the day when the windows and doors need to be tightly closed. Light is admitted through small windows near the ceiling which are worked by cords, and through glass doors, which thus serve a double purpose. There are no cellars or second stories usually. Our Zafarwal house is the only double-storied one on the plains in our Mission ; while Sunny Side and Shady Side are the only ones on the hills. The kitchen is not in the dwelling proper, but stands near by ; while servants have their own little houses in a convenient locality.

The furniture of our homes is often quite scanty, and generally second-hand. Country-made cotton carpets (called *daries*), *charpais* (native bedsteads), chests of drawers in two sections, chairs of different sorts, tables (dining, centre and study), sideboards, presses for clothing and books, a few rugs, and some pictures or other ornaments on the walls, comprise the bulk of our household goods. English people in India generally try to make one room look attractive, but care little for the rest—they have to move so often.

No effort is made by missionaries to keep up with a fashionable world in the style of their garments. Only in great cities, large cantonments and popular hill stations, can tailors, dressmakers and milliners be found who make any pretension to advanced work in their different lines. And, as their charges are high and our need of fine clothing is not great, we do not often patronize them. Native tailors (*darzies*), however, can be hired in many places at low wages, who are good imitators, and, with the aid of other garments or published patterns as guides, can, under the eye of a skillful mistress, produce articles of male and female attire which answer very well under all ordinary circumstances ; while bonnets, when they look too wretched, can be renewed or touched up by the ladies themselves in some sort of style. But many articles are often worn peculiar to the country—such as white or *khaki* (dust-colored) suits, pith or soft felt hats, cork helmets, shaggy, woolen *pattu* cloaks or overcoats ; while in rain or sun, a double-covered white-topped umbrella is almost indispensable. Hence garments taken to that country give place a great deal to others and, if they can be kept from vermin, frequently last for years. A gentleman's black suit and a lady's silk dress have been known to do duty on state occasions from the time of their owners' arrival in the country until their departure on



MURREE SUMMER RESORT.

furlough. Hence, too, a group of missionaries generally presents a motley, and, to an unfamiliar eye, a somewhat amusing aspect. Clothing of different eras, dating from the time when their respective wearers left home, mingled with local fashions or individual whims, combine to give them a nondescript appearance. This is one reason why old missionaries shrink from durbars, levees, dinners and calls on the more fashionable English, and why they are disposed to push out new-comers as their representatives when duty requires some attention to the demands of society.

Of food we can usually get a variety either from the bazar or from our own garden ; for missionaries try to keep up a garden, even if it is somewhat expensive. Mutton is our staple and best meat ; although beef, fowl and fish are sometimes placed on our tables. Of vegetables—we have potatoes, common and sweet, cabbage, tomatoes, cauliflower, onions, lettuce, egg-plant, celery, beans, peas, turnips, radishes and *bindis* (okra) in their season ; and of fruits—oranges, *pomelos* (shaddock, grape fruit), bananas, peaches, apricots, mangoes, plums, pears, guavas, grapes, limes, *loquats*, melons, and occasionally, perhaps, a taste of strawberries. Canned fruits, jams, biscuits (crackers) and fish, bottled prunes, vinegar and condiments of every kind—brought all the way from England or America—can be had by paying the prices asked for them. Sugars are made in the country ; rice and tea grow in Kangra Valley ; rock-salt is brought from the Salt Range of the Jhelum District ; while several kinds of *dal* (pulse) and other cereals are annually cultivated by all the farmers. Bread (often not good) we generally get from a baker, and butter from the bazar ; but many missionaries have their own cows, and can thus provide plenty of milk for young and old—and may be butter also ; while the water drawn from our deep wells is of the very best quality, and, either with or without lime juice, furnishes a very necessary and refreshing drink.

We have two standard meals : breakfast between ten and twelve in the forenoon and dinner from four to seven in the evening ; but, as it is not wise to go out and do our morning work on an empty stomach, we usually take a little tea, toast, and perhaps an egg, immediately after rising. This is called little breakfast. About one or two P. M. we have a cup of tea ; and the same with a biscuit an hour or two after dinner—perhaps outside of the house under a tree. Morning worship comes just before or after breakfast—often in Hindustani with the servants ; evening worship, as at home.

In serving meals the style set by English people in that country is somewhat followed by missionaries. Several courses are given. Breakfast begins with porridge of some kind and dinner with soup. The latter ends with dessert which is usually pudding. Pies are generally discarded ; so is ice water, even in hot weather, and of course wine, or strong drink of any kind, which forms such an essential part of the Anglo-Indian's diet. Of native dishes we often have curry and rice. *Kichari* (a preparation of rice and *dal* with spices, fried onions and boiled eggs, chopped fine), *pilau* (which consists of rice boiled with *ghi*, fat, and either meat or some vegetable), and, for very young children, *paspas* (a combination of rice and chicken cooked together). Hot water plates are also sometimes used to keep our food warm.

In the summer *punkhas* are kept going day and night, mornings and evenings excepted ; while daily baths are common. In the winter (from the beginning of October to the end of February) we have more or less fire in our dining and sitting-rooms and in the study—even though, during the middle of the day when we go out, pith hats and umbrellas may be required to protect us from the rays of the sun.

Much discomfort in housekeeping arises from leaking roofs, dust, ants, rats, mice, lizards, *neolas*, gnats, mosquitoes, wasps, crickets, fish-moths, sparrows and other nuisances. Rugs and loose articles must be shaken every day ; carpets once a week. When big rains come carpets must often be lifted, furniture moved and vessels set here and there to catch the dripping water. Birds find our rooms cooler than the outside air, and often make their nests in some part of our unplastered ceilings ; rats and mice have their fun racing back and forth through our bedrooms at night, sometimes gnaw our clothing or books and, when they can, steal our food. *Neolas* (weasels) glide in and out of our houses through any opening which they may find, jump on our tables or sideboards, upset our milk jugs and dive their noses into our butter. Gnats, sand flies and mosquitoes do their best to make a living off us when we are asleep and, except when *punkhas* are going, must be warded off by nets. Lizards glide continually over our walls and ceilings and often drop down on our tables, beds or floors. Fish-moths get behind our pictures and, when they find an opportunity, fringe the edges of our photos and engravings. Common moths infest our wardrobes and destroy our woolen garments. Crickets roughen and deform the backs of our books and the smooth surface of our shoes. Locusts once in a while devour our gardens and defile

our wells.* Ants invade our sideboards and swarm over our carpets. Meat, and other edibles must be kept in *dolies* (movable cupboards, with feet and perforated sides), which are either hung up by a rope or set in vessels filled with water—to keep out small vermin. White ants unexpectedly rise through some unobserved opening in the floor and, before we are aware, eat holes in our carpets and rugs, destroy many dollars' worth of books, and reduce to shreds the contents of a trunk. They have no more respect for broadcloth or silk than for the coarsest cotton. Book covers furnish them a toothsome repast. Theology and metaphysics give them no difficulty whatever, and even Greek, Arabic and Hebrew roots are devoured as stubble. Metal, glass, queensware and the harder parts of some kinds of wood are about the only things that defy their ravages. Trunks must be placed on skeleton benches, called tea-poys, and daily—if not hourly—inspection must be kept up to detect their approach and circumvent their movements.

But perhaps more annoyance comes from the ways of servants than from anything else connected with housekeeping: they practice so much deceit and pilfering. Not only money, but provisions, wood and small

articles of value must be kept under lock and key. The bunches of keys carried around by us would be objects of wonder to people at home. Sugar, rice, potatoes—everything required in cookery—must be doled out just as it is needed and, after that even, a close watch observed. When servants buy anything for us we must demand of them a strict account, if we desire to see that in weight, measure or price they do not get the advantage of us. But, in spite of all our efforts, no doubt we lose, and they gain, twenty or twenty-five per cent. of everything which passes through their hands.

Why then keep so many servants? Would it not be cheaper and more satisfactory, and every way better for us to do our own work, or



HILLS OF WHITE ANTS.

* As was the case in the summer of 1891.

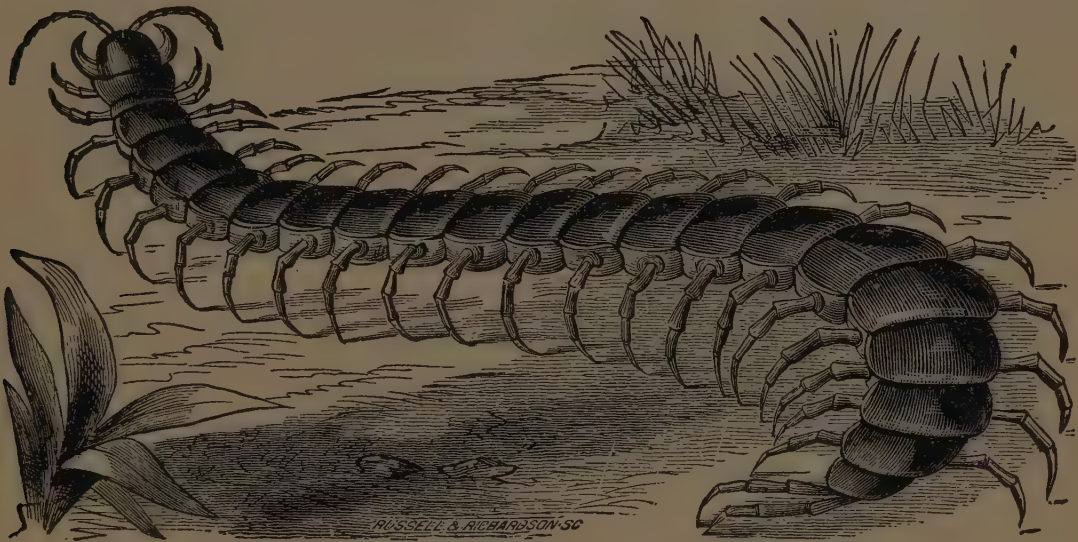
at least try to get along with fewer servants? No; it would not, even if the task were possible, nor would it be fairly treating that cause for which we are laboring in India. An entire reconstruction of methods and conveniences would be required to do without servants, and that, too, at considerable cost; and, should missionaries attempt this mode of managing their household affairs in that country, they would at any rate soon be laid aside from disease and sink under the burden—to say nothing of the great diminution of that strength and leisure which, under present conditions, can be expended in mission labor. Besides, a loss of prestige and influence among the natives would inevitably follow such a course. Orientals think meanly of a *sahib* who does not keep servants; and they even feel that he is doing the poor a great wrong by not furnishing them employment and thus helping them to make a living. A kind and generous spirit, moreover, helps to commend the religion of him who exhibits it and to show that its essence is love.

Nor is it possible for one or even two servants to do all the work which is now distributed among several. To such an arrangement the caste system presents an insuperable obstacle. The cook will not take care of the horse or the cow; the gardener will not carry water for the kitchen; nor will any servant but a *mihtar* sweep the floors or attend to the bath-room. Besides, the cost of service would not be lessened much anyhow by such an arrangement. One man then would want the same wages that all get now.

Taken at the worst, however—including both wages and stealing—it may be safely affirmed that our household service costs us little, if any, more than one good servant in an American city. We are truly thankful that at such a trifling expense the missionary can be relieved of many worldly cares and set free for higher and nobler, if not more necessary, work.

Speaking of domestic trials, we should remark here that the greatest cross, by far, which a Christian foreign missionary is called upon to bear in India, is separation from other members of his family and especially his separation from children when it is necessary for the latter to be taken home and left there. Almost every married man experiences something of this trial during the itinerating season, although as a general thing his household accompanies him on his preaching tours. In the summers, too, his wife and children must go to the hills before he does, producing a separation of two or three

months out of every twelve. And then, when the little ones reach the age of eight or ten years, considerations of health, morals, education, spiritual profit and future prospect, demand that they permanently leave that country and make their home in a better land. This usually leads to their separation from father and mother for several years at the most critical period of their lives. A good Providence watches over them, it is true ; and missionaries' children, as a general thing, fare as well and become as useful as those of any other class of Christians. But the trial, nevertheless, is a sore one to both old and young ; nor can words well portray the anxiety which it produces or the tears which it occasions.



CENTIPEDE (*about life-size*).

Some churches are providing American Homes for the children of foreign missionaries who remain in the field, with the design of furnishing these little ones all the comforts and advantages of a Christian family at a figure within the ability of the parents to pay. Such homes are usually established where there are good church and school privileges and, when properly conducted, are no doubt of great benefit to all concerned. But the separation of brothers and sisters, as they grow older, and their accommodation under different roofs, though perhaps necessary, adds one more to the long list of such experiences and, if possible, should be avoided. Whatever its drawbacks, however, an arrangement like this is undoubtedly far better than any which requires the children to return to India.

The matter of salary is about the last thing considered by a foreign

missionary in going out to his field of labor for the first time—if thought of at all; but, as many persons ask him about it and wish to know whether or not he fares as well as others or is provided with a comfortable living, it may be well here to make a few remarks in reference to the subject.

The salary given one of our United Presbyterian ordained India missionaries—including allowances of every kind—is about equal to the average given by other societies working in that country. Some—for instance the American Methodists, and perhaps the Baptists—give slightly less; the Free Church of Scotland and the Wesleyans, thirty per cent. more; the Established Church of Scotland, more still; the American Presbyterian Church, about the same as our own. Government chaplains of the junior grade receive about as much as we do; chaplains of the senior grade, sixty per cent. more. Members of the Covenanted Civil Service get on the average about three times as much as we do; while government servants of all kinds, ecclesiastical, civil, military, and medical, have, in addition to their salaries, the promise of pensions also after their term of service is completed. Unmarried lady missionaries receive an income equal, perhaps, to the average given female teachers in America.

Many British Boards and Churches differ from our own and other American bodies, in disclaiming the right to lessen the wages of missionaries while they are actually filling out a term of service in the field, following in this particular the policy of their civil government. They also discriminate between doctors and ministers, and between new and old missionaries, in regard to the amount of their salary. But no difference in the pay of any one, married or unmarried, is allowed by our church on account of ordination, special talent, college graduation, medical training, or experience; although allowances are granted for children under eighteen years of age and to single ladies who are required to keep house alone. The principle followed in all these arrangements is that each person should have a decent living.

And this the missionaries have had—partly, however, because exchange has been on the constant decline, bringing them a greater and greater number of rupees for every dollar spent in India, while there has not been a proportionate increase there in the cost of the necessities of life.

But no provision is made for the aged, or the infirm, except to continue them in the field on full salary. Our Association thinks that if

the way for retirement on a moderate pension were opened up, it would be more agreeable to the laborer himself, more economical to the church and more advantageous to the mission cause. Of course, like other helpless Christians, retiring foreign laborers might obtain admission to a Home for the Aged ; but none of them desires to be compelled to do so, and if left to their own choice, as might be the case did they have a pension, most would probably prefer some other place of final rest.

The recreations of missionaries are not very numerous, or at least they do not take up much of their time. An evening ride in a tum-tum, or phaeton, a call on one of our associated brethren (foreign or native), a game of lawn tennis or badminton—where there are young people—a little singing or other music, an informal breakfast or dinner with one of our neighbors, an occasional anniversary of some kind, an hour witnessing the sports of English soldiers or a display of native fireworks, a quiet Fourth of July celebration, a visit to the military parade-ground on grand occasions, a family picnic on the hills—these are the chief variations from the regular monotony of our more serious life.

The daily mail is also a source of great pleasure to us, because it brings us letters from our associates, as well as newspapers—perhaps even a daily paper, giving us a glimpse of the world's doings, and especially the events of that Oriental world in which we are living. But more enjoyable still is the weekly arrival of the foreign mail bringing its package of letters and its budget of newspapers from *home*. How eagerly mail day is anticipated ! How heartily every bit of news is read ! How much the whole is pondered over ! How happy we are when all the news we get is good news ! How depressed when word comes of the death, or serious illness, of friends—perhaps of a dear parent or a loving child ! How disappointed, too, is the unfortunate one who gets nothing at all in the mail ! Missionaries at least know well the meaning of these Scripture passages : “ Hope deferred maketh the heart sick,” and “ As cold waters to a thirsty soul so is good news from a far country.”

The only class of foreigners with whom we have any special intercourse in a social way is that of civil and military officers. Occasionally we exchange calls with some of these, or are asked to take a meal at their tables. Now and then, too, we may be invited to their more formal levees and other entertainments where, by courtesy, we ministers

are allowed the rank of chaplains.* Instances of considerable intimacy between missionaries and English officers might also be mentioned. Some of the latter are very pious, take a deep interest in our Christian work and make us truly happy by their kindness, their sympathy and their financial help. Association with such is a great pleasure.

But for many reasons this feature of our experience is quite limited. It is hard for persons to be good missionaries and at the same time to meet the requirements of fashionable society—impossible, indeed, we should say. Besides, there are not many Anglo-Indians congenial to us. Few of them are spiritually minded or take any particular interest in our missionary work; and if religious at all, their religion is prone to assume, either the narrow form of High Churchism and Ritualism, or the equally narrow, but antipodal, form of Plymouthism. Their ways and tastes and manner of talking also are different from ours. Our American accent and nasal tones seem as strange to them as their British accent and monotonous pharyngeals do to us. Occasionally, too, when advances are made, or even calls returned, one meets with a cool reception.† While Englishmen can be found who exhibit the highest type of gentility, others can be found who are of the very opposite character, persons who seem to measure the height of their rank by the number and the violence of their social (unsocial) rebuffs. Besides it appears hard for most people who have been trained in the school of a graded aristocracy to strike that golden mean between fawning adulation and patronizing condescension, which alone can win the heart of a true republican.

Visits from home friends, or travelers, are few and far between in our India mission field—it lies so far to the north, and is so destitute of world-renowned objects. The visit made by Dr. W. W. Barr and the writer in 1880–81 was the first that occurred after the origin of the Mission in 1855. Since then seven Americans have either gone expressly to see it or have included it in their tours—two young ladies (Dr. Adamson, of Philadelphia, and Miss Mary H. Peirce, of Sioux City, Iowa), in the spring of 1890; Miss Ida Gordon, in the winter of 1891–92; the Rev. John Gillespie, D. D., in December, 1891; the Rev.

* Anglo-Indian Society is perhaps the most exacting in the world in regard to the rules of social precedence.

† In Anglo-Indian society the stranger (new-comer) is expected to call first; and invitations to call are never given by either party—it being considered bad form to ask others thus to pay you their respects.

D. A. Murray, a Japanese missionary, in 1893, and two sisters of the Rev. J. H. Martin (Mrs. E. M. Giffen, of the Egyptian Mission, and Miss Dora Martin), in 1894-95. As might be imagined, such episodes are interesting events to us. We wish they were more frequent.



INTERIOR OF A NATIVE HOUSE—BY DAY AND BY NIGHT.

(From a Punjabi drawing.)

The style of living exhibited by our native helpers and Christians varies greatly with the amount of their income. The larger part of the people, being poor, live in a very primitive manner. One or two

small rooms of a mud house, opening out into the street or into a little yard, half a dozen articles of furniture, a few wheat cakes, called *chapaties*, an occasional cup of milk, clothing barely sufficient to cover the body and that washed very seldom, a *hukka* (big pipe)—these are about all they possess. Persons with a little larger income have a veranda also in front of their dwelling, keep two or more changes of raiment and get a greater variety of food. A still higher grade of people live in roomier houses, some of which are two-storied, and can separate the zenana more completely from that part of their dwelling which is frequented by men. They also keep a servant or two. Only a few of our people—such as the late Rev. E. P. Swift and the Rev. Thakur Das—can adopt to any great extent the mode of living which is exhibited by Europeans.

Among native Christians, men with men, and women with women, have a good deal of social intercourse in an informal way, accompanied generally by the use of the *hukka*; but only on some great occasion (such as a wedding) do they give dinners and bring together a large company of friends. Nor do the different sexes, even at these more formal gatherings, mingle together as they do in European society.

Between foreign missionaries and their native brethren, whether ministerial or not, little intercourse of a strictly social character prevails. This is owing partly to the great difference in their styles of living. Neither party relishes much the food used by the other. Besides, such entertainment as the natives would try to give foreigners would involve them in too much expense. The cost of even biscuit and tea, or a plate of sweet meats, cuts deeply into their scanty wages. Lack of leisure, too, is an important consideration. But, after all, the great reason probably lies in that example which has been set us by government officials. Caste, pride of race, different modes of thinking, different grades of culture, different ideas of woman-kind, differences of religion, lack of tact, and other things, combine to raise a wall of social separation between natives and foreigners even when they belong to the same public service and meet every day in the discharge of their ordinary duties. Both parties, moreover, seem to be about equally at fault in the matter.

Now this tone, feeling, practice spreads until it affects mission people as well as others. All are influenced by the same great spell. More than this: it must be remembered that the missionaries and the great majority of the more highly educated Christians stand to

one another in the relation of employers and employees. This of itself naturally causes them to keep aloof from one another. They cannot well meet on an equality. But, whatever the cause, the result is evil and ought to be prevented if possible. Better would it be for both sections of the community if they saw more of each other, and met more frequently on the plane of common Christian friendship. Better for the cause of Christ if foreigners and natives could get into closer touch with one another and, with a fuller understanding of each other's tastes, desires and aspirations, push forward, side by side, the great work in which they are all engaged. And if any missionary methods or habits stand in the way of this end they ought to be changed.

Various explanations are given of the cause of a lack of closer intercourse between Anglo-Indians and the people whom they rule in India.

A native writer attributes it to the earlier experiences of the English with barbarian races in other parts of the world which have caused an instinctive, uncontrollable feeling of contempt for any people with a dark complexion—in other words to “the antipathy of a white man for a nigger.”

A different explanation, however, is given by an Englishman. He says:

“Most likely the sentiments and prejudices that stand in the way of a free intercourse between the races are so complex that any simple explanation would be impossible. We are partly to blame, or rather to be pitied, for a certain stiffness of demeanor which always makes a foreigner ill at ease in our company. The average Englishman behaves no worse to the native of India than he often does to a German or an Italian. As a nation we are seldom happy in our intercourse with strangers of another race; and Indian gentlemen are apt to mistake the *gaucherie* of our national manners for contemptuous intolerance. Then, again, the conditions under which most Englishmen live in India have helped to make it difficult for the two races to join in social amusements. The hard-worked Anglo-Indian has little time to cultivate the amenities of society, save those which conduce most directly to his own health and comfort. He has little leisure to fulfil the rather exacting requirements of Oriental etiquette. A tropical sun leaves only a few hours in the day for the pleasures of life, and

these are more easily pursued in the company of his own countrymen."

A British newspaper also says that "the arguments which Anglo-Indian society chiefly relies on to justify its exclusiveness are by no means easily met. It will be urged, for instance, that Hindus as a rule regard the European as unclean; that Muhammadans look upon women, English ladies included, with sentiments which, to politer Europe, have seemed horrible ever since the days of knight-errantry. You cannot well be friendly, says the Anglo-Indian, with a man who directly you leave will carefully purify himself from the contamination of your visit. You would not have your wife and daughters stared at and spoken to by men whose theories about the sex are untranslatable. Arguments of this kind are usually accepted as convincing. Still, on the other hand, were native society homogeneous—consisting either of all Hindus or all Muhammadans, all Sikhs or all Rajputs—a *modus vivendi* would most likely have been discovered long ago. Perhaps, therefore, the real impediment to a closer and kindlier intercourse is the difficulty of being several things to several conditions of men—of being an adept in some three or four different ceremonials and a master of as many different styles of conversation. As at present informed, Anglo-Indian society is of opinion that the trouble needed to acquire such arts is not worth taking."

All admit, however, that the present situation is a political misfortune.



AN ANGLO-INDIAN'S FRIEND.



SCORPION.

CHAPTER VII

FINANCIAL CONDITIONS

Ordinary Appropriations—Gifts for Special Objects—For Permanent Improvements—The Stewart Fund—The Q. C. Fund—Help from the Women's Board and Sabbath Schools—Contributions in India Itself—Government Aid—Favorable Exchange.

MONEY is as necessary to mission work as to other enterprises. Hence it is a pleasure to note that our financial condition was constantly improving during most of the period about which we are writing.

This was true first of the amount appropriated by the home church for our current expenses year by year. The proportion of mission funds approved for India by the Assembly of 1881 was not quite four-elevenths of the whole amount appropriated to the foreign field; since 1884 it has been about one-half. The amount expended in 1881 was almost exactly \$20,000; in 1891 it was about \$48,000. Several causes contributed to this change: first, the growing liberality of the American Church; secondly, better acquaintance with our work; thirdly, the manifest blessing of God upon our field; and finally persistent effort on the part of our missionaries to bring about this result, including an appeal to the Board and a memorial to the General Assembly.

The money given for special objects by people at home in our own church has also increased, just as it has in other denominations. In this way some pupils have been supported in our schools, some Bible women have been employed, and even the salaries of some missionaries have been paid. From the very beginning of the period about

which we are writing until his death, March 21, 1893, money was furnished by Mr. T. D. Anderson, of Baltimore, Md., to support two lady missionaries in zenana work. Others have pursued a similar course ; and especially has this been true of missionary societies, congregations, Sabbath Schools, Colleges and Theological Seminaries. A generous rivalry has sprung up between different localities and organizations, the result of which is that nearly all our lady workers and some of our ordained men also have their salaries paid by special agencies. Although the money thus contributed does not theoretically increase the amount of our current funds, but merely diminishes the sum required to be given through regular church channels, as a matter of fact its effect thus far has been to stimulate greatly the whole mission movement, increase the number of our laborers and swell the funds of our general treasury. Indeed, at one time it carried our church through an important crisis, and even yet we hardly see how our foreign work could get along without it.

What the ultimate effect of thus giving for special objects may be, is hard to say. Some think it tends to narrow the missionary views and feelings of both givers and receivers and prevent the growth of that broadening outlook and all-embracing sympathy upon which alone a steady, healthy advancement in the support of Christ's cause can be based—to say nothing of its effect upon the great motives which should underlie and dominate all liberality and Christian activity, viz., love of the Saviour and love of souls. But, as already intimated, such results have not yet been particularly visible.*

For permanent improvements also we have received very generous contributions. Four of these deserve particular mention : namely, the Stewart Legacy, the Quarter Centennial Fund, the appropriations made by the Women's Board for Hospitals and Dispensaries, and collections received from Sabbath Schools.

The bequest of over \$40,000 made by Archibald Stewart, Esq., of Indiana, Pa., came into the hands of the Foreign Board in the years 1879-1883. After \$4000 had been deducted to pay a debt due the Egyptian Mission, two-fifths of the remainder (or about \$14,600)

* Dr. Dennis says, "Some method must be devised by which voluntary contributions to foreign missions shall appeal not simply to impulse or to choice or to inclination, but to an abiding conviction, a profound sense of duty, a consciousness of sacred obligation and a deep spirit of personal loyalty to our Lord."—*Foreign Missions after a Century*, p. 220.

were given to the India Mission and appropriated to the establishment of such a Theological and Literary Institute as would prepare native Christians for ordinary religious work as well as for the Christian ministry. The sum designated had swollen by accruing interest to \$15,710.22 before it left America and since its arrival in India has gained over thirty per cent. from the same cause—making a total of about 50,000 rupees. More than three-fourths of this sum was expended in purchasing the ground and erecting the buildings of the Christian Training Institute. The rest—now amounting to about 14,000 or 15,000 rupees—is still in the hands of the Mission for future improvements of a similar character.

The Quarter Centennial Fund was a thank-offering raised to commemorate the twenty-fifth anniversary of that Union (in 1858) of the Associate and the Associate Reformed Churches by which the United Presbyterian Church of North America was formed. Of this sum one-fifth was appropriated to the foreign work of our church—to be divided equally between its Missions in Egypt and India. India's share, as far as received before February, 1892, amounted to 91,451 rupees. This had increased, by accruing interest, about 12,000 rupees—making a total of more than 103,000 rupees.

Nearly all of this fund hitherto expended has gone to the improvement of the Girls' Boarding School buildings and the erection of Mission residences. About one-third remains still in the mission treasury, or did so when the writer left India.

From the Women's Board money aggregating \$7000 or \$8000 was received for the erection of buildings connected with their medical work in Sialkot, Jhelum, Bhera and other places, some of which was raised by a special appeal.

From Sabbath Schools a large sum has been recently obtained to assist in purchasing the property transferred to us at Rawal Pindi when that station was turned over to our church by the Presbyterian Board.

These permanent improvements have been of great importance in establishing and carrying on our work. We know not how we should have succeeded without them. In a wonderful manner God raised up ways and means for their acquisition just as they were wanted, and greatly blessed us in so doing. We think that we have been more highly favored in this particular than most Missions.

But other sources of income must not be overlooked.

One of these is the benevolence of our foreign laborers, most of

whom adopt the tithe rule of giving and contribute liberally in various ways to aid special departments of their own or their neighbors' work.

Another is the gifts of native Christians, who not only help to maintain pastors, but also contribute to the erection of village churches and the support of evangelistic laborers.

A third is the generosity of English officers and residents. The amount received from this source, however, is not as great as that obtained by the Missions of some other denominations; nor is it as great in our case as many persons might suppose it should be. The reasons are obvious. First, none of these people are members of our church, or admitted in any way to the management of our work; while at the same time they can find in the neighborhood numerous missionary undertakings of their own churches, which naturally absorb the chief part of their interest and liberality. And then for policy's sake we make little effort to solicit their patronage and pecuniary aid. In solving the various problems of our missionary life we feel more independent and under less obligation to consult the wishes and prejudices of others when only a small fraction of our income is due to their benevolence. Nevertheless we do receive some contributions from this source, but chiefly for those semi-secular departments of our work—educational and medical, for instance—which present a civilizing and humanizing, as well as an evangelizing aspect. Since the Lady Dufferin scheme was started in the summer of 1885 medical aid for native women has been particularly popular with the official classes, and our Mission has shared with other agencies their gifts to this object. The Lady Dufferin Fund itself, however, cannot be drawn upon for the support of medical missionary work. This is one of the conditions under which it obtains subscriptions, deference being paid to the wishes of Hindu and Muhammadan patrons.

Another source from which we secure pecuniary help is the government proper. This occurs chiefly in our educational and medical departments—and for the same reasons, moreover, as have just been mentioned in accounting for the private contributions of the English to these branches of mission work. Through special favor for a time, and (since 1886) through conformity to the rules of a new educational code, some of our schools for boys or girls in Jhelum, Gujranwala, Sialkot and Rawal Pindi have received “grants-in-aid” from public funds, without which a part of them might have been disbanded. The Gujranwala High School, indeed, has thus become almost independent

of the mission treasury. Donations of land were also made by the government to our Women's Memorial Hospital in Sialkot during the years 1888 and 1889, while yearly appropriations to its support are made by both the Municipal and District Committees. Some might question the policy, and even the morality, of such entangling alliances with the Powers of the land, and doubt whether they do not lead to more evil than good. But we are bound at any rate to record them as matters of history and to state also that they have been the means of considerable pecuniary help.

Fees paid by school pupils and doctors' patients is the last item of direct revenue which requires particular mention; nor has it been by any means an unimportant one.

Indirectly, too, it may be remarked, Providence has favored us in the transfer of money from America to India. Owing to the depreciation of the silver coinage of India, our Bills of Exchange have realized more and more as the years rolled on, while the purchasing power of rupees has diminished much less rapidly. Only once during the past fifteen years has there been any considerable rise in the rate of exchange. That was in the summer and fall of 1890, when the United States Congress passed a law requiring the monthly purchase of 4,500,000 ounces of silver. Commencing with 1882 and ending with 1894 the number of rupees received for every \$100 averaged each year as follows: 245, 252, $251\frac{2}{3}$, $261\frac{1}{4}$, 281, 286, 297, $296\frac{1}{6}$, 266, $285\frac{1}{3}$, $319\frac{1}{2}$, $324\frac{1}{2}$, 361. Thus while some loss was incurred by the early transfer of permanent funds to the mission field there has been a decided gain in the matter of current funds. Every hundred dollars sent by our Foreign Board in 1892 for the general work was worth forty-seven per cent. more to us than the same amount in 1882.

In almost every way, therefore, God has blessed our Mission financially during the past fourteen or fifteen years, raising up friends just at the required time, and ordering his general providence so as to swell the receipts of our sacred treasury. While it is true that we might have used to advantage much more money than we actually got, and while it is also true that the church might have sent us far more than she did, we are exceedingly thankful that the pecuniary conditions under which we operated were as good as they proved to be.



CHAPTER VIII

CONDITIONS OF TRAVEL AND COMMUNICATION

Metaled Roads—Mud Roads and Bypaths—Railways—Dak Gharies—Tongas—Ekkas—Dolies—Dandies—Shigrams—Tum-tums—Control of Public Conveyances—Traveling Outfit—Inns—The India Postal Service—Its Arrangements and Advantages.



ALTHOUGH India is a very populous country and many of its inhabitants can be reached without effort, easy and quick modes of travel and communication are important matters in evangelizing its general masses and establishing among them the Christian Church.

Fortunately in the neighborhood of central stations, between large cities, and on the way to the hills, we have roads of superior excellence. In our part of the country there is a large amount of a certain kind of half-solidified calcareous limestone, called *kankar*, forming a stratum two or three feet thick, several yards below the surface of the ground on the plains, which makes the very best material for roads. After being broken into small pieces, softened with water and pounded down into an even, compact layer, it produces a turnpike unsurpassed, if not

unequalled, in the world for smoothness and solidity. Over such roads—never disturbed by frost and every day swept by low-caste coolies—wheeled conveyances can roll at the most rapid pace with scarcely a jar, and teams can draw the heaviest loads. Within the limits of our mission territory turnpikes of this character have been made between Lahore and Attock, between Sialkot and Wazirabad, and between Amritsar and Pathankot—to say nothing of many smaller thoroughfares and of streets in cantonments.

On the way to the various hill stations also, roads, more or less solid in their formation and more or less adapted to the use of wheeled vehicles, have been gradually prepared, while treacherous mountain streams have been spanned by stone or iron bridges. Between Rawal Pindi and Murree, except in two places, where streams remain unbridged, an admirable road was finished many years ago, since which period *tongas* have been carrying passengers over the route at the rate of eight or ten miles an hour.

Between Pathankot and Dalhousie, and especially between Pathankot and Dharmasala, where our missionaries have generally gone for rest, the progress in making good roads has been slower. Not until the summer of 1890 was the Chakki bridged—that broad, treacherous stream whose crossing was so much dreaded by travelers. And, although *ekkas* sometimes made the journey between the two latter stations, only a missionary would think of driving a four-wheeled conveyance over the route; and he only occasionally. But a *tonga* service has at last been started, carrying passengers as far as Shahpur, or about three-fourths of the way; and in the course of time we may hope that the road, and the means of travel in that direction, will be all that any one could wish.

Besides the metaled (*kankar*) roads of which we have spoken, there are some pretty fair ordinary “mud roads,” connecting the principal towns of the various Districts. These are often fifty or sixty feet wide, skirted by two or more rows of trees and carried across muddy streams (and sloughs) by bridges or beds of masonry. During a large part of the year these highways may be traversed by carts, and even carriages, with some degree of ease; but in dry weather they get very dusty and in the rainy season very muddy. Nor have improvements progressed far enough to secure in many places the bridging of those broad, sandy, changeable and more dangerous streams (such as the Degh and the Ravi) which lie between some of our chief mission

centres. If these streams are too deep to be forded they must be crossed on rude, flatboat ferries.

Branching out from these hard (*pakka*) and soft (*kachchha*) roads, which are duly kept up by the government, is a vast net-work of unfenced lanes and pathways, by which every village and every well is brought into contact with the outer world. In width these minor roads range from two to ten or twelve feet; they are often hollowed out, through excessive wear and the encroaching enterprise of neighboring farmers; they are sometimes crossed by little earthen aqueducts, used in the process of irrigation; they are seldom level, or entirely free from obstructions; and in rainy weather they are frequently filled with water or deep mud. As might be imagined, therefore, traveling by these roads is very difficult, except on foot or horseback. Yet in a suitable season some do manage to wend their way through them, or around them, in tum-tums, and to a small extent also in four-wheeled spring-wagons.

India is not remarkable for its railroads; but a beginning was made in 1853, when the first line of a few miles was opened between Bombay and Thana. Now about 18,500 miles are finished and in successful operation, about as many as in the whole of South America. These traverse the length and breadth of the peninsula and connect all the great cities and military cantonments. Some are owned and managed by the government; but most are constructed by private capital on which a certain minimum of interest is guaranteed by the government, to which in return they owe a certain measure of subordination. Of the Punjab railways, two were in operation when the writer entered our field: the Northern State, which ran from Lahore to Peshawar, and the Scinde, Punjab and Delhi, which, by its two great arms, connected Lahore with Karachi on the one hand, and Delhi on the other. A branch of the latter, however, starting at Amritsar, was finished as far as Dinanagar in November, 1883, and as far as Pathankot, in January, 1884. A branch of the former also, striking off at Wazirabad, was opened to Sialkot, December 10, 1883, and to Tawi, near Jamu, March 15, 1890. Shortly before, too, the Sind Sagar Line—which at first was simply an offshoot of the Northern State, leading from Lala Musa to the Salt Mines near Pind Dadan Khan—was (for military reasons) pushed forward to the west and northwest, a section of it reaching Bhera, one of our more important stations, in January, 1882. These extensions added greatly to our railway advantages and helped much

to cheapen, as well as expedite, our missionary journeys. The two great lines and their branches, it may also be remarked, were subsequently consolidated into one system, called the Northwestern Railway, which has since been operated directly by the government.*

Railway accommodations in India are different from those of almost any other country in the world. As in Europe, they are of several grades—first, second, intermediate and third classes—of which (on the Northwestern Railway) the fare for the first grade is from one to one and a half *annas* (that is, from two to three cents) a mile; for the second grade, half as much; for the intermediate, half the latter; and for the third grade, one-third of the second class, or one-sixth of the first.

Third-class carriages are box cars, well ventilated through open windows, entered from the sides by many doors, and either seated crosswise in compartments, or lengthwise in four rows—a second story sometimes being seen. In these may be crowded eighty or one hundred passengers.

Intermediate carriages differ from these in being provided with glass windows, in having compartments shut off from each other by close partitions, and in other respects.

Second-class, as well as first-class carriages, contain only two compartments—both kinds, however, being often found united under the same roof. These compartments (of both grades) are entered from the side, have cushioned seats six feet long, upper berths (to be let down at pleasure) and toilet rooms. They are also intended to accommodate at night only as many passengers as there are seats and berths, so as to provide sleeping facilities for every occupant.

First-class compartments are more attractively furnished than the second-class, and are made to hold fewer people, four being the usual limit in the former and five, or seven, in the latter.

All the carriages, except third-class, are lighted at night by kerosene lamps let down through the roof, whose heat is cut off from the interior of the rooms by semi-spherical, inverted glass globes. Night travelers are expected to provide their own bedding, and nothing is more common among a passenger's luggage than his bundle of pillows and comforters, wrapped up probably in a piece of striped blue and white cotton carpet and held together either by a rope or a big shawl-strap. Provision is always made in the lowest two grades, and sometimes in the upper two, for a separation of the sexes; while reserved

* A branch, extending towards Jhang, was opened up from Wazirabad in 1895.

carriages or compartments, may be had at additional expense by previous arrangement.

British officials are expected to ride first-class and British soldiers second-class. Natives and other Europeans, if they can afford it, may, and often do, travel in these grades also; but the common people generally are satisfied with third-class accommodations. Missionaries on long journeys usually ride second-class; but on short trips, and in ordinary cases, they travel either intermediate, or third-class.

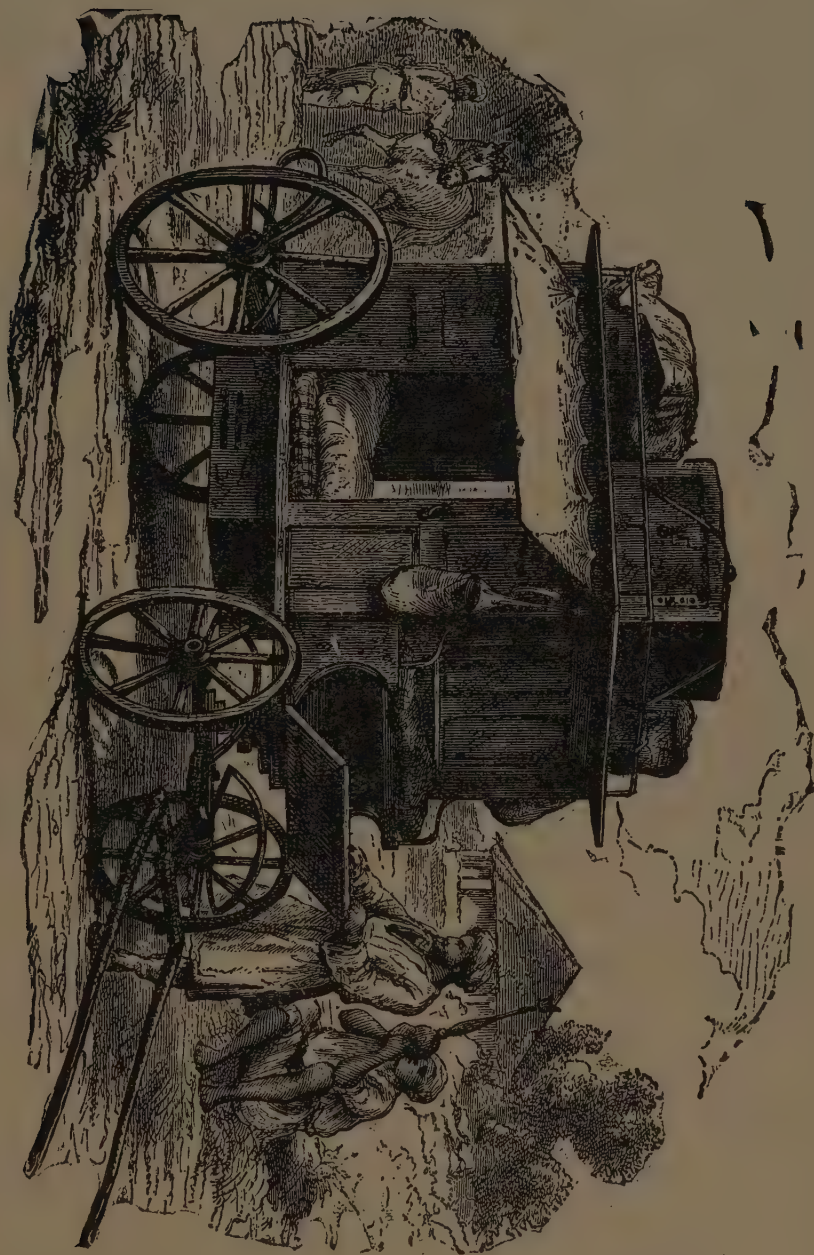
The stations on an East Indian railway are usually very pretty, substantial, one-storied brick structures containing a variety of waiting, dining and baggage rooms, telegraph and booking offices, verandas, *punkhas* and all the other accommodations needed by travelers, while they are generally decorated with vines and flanked by tastefully arranged flower beds or grass plots. In large centres, too, immense arched roofs cover the railway tracks and protect the incoming and outgoing trains from rain or sun. At these stations coolies are always present ready to carry luggage or do errands, while venders of fruit, sweets and curiosities wander from carriage to carriage offering their wares for sale and singing their peculiar but monotonous songs. Hired Hindu and Muhammadan water-carriers are also present, especially in warm weather, ready to supply the wants of passengers of their own faith; and sometimes the latter will condescend to pour a little of the contents of his *ghara* into the hands, or the vessel, of a thirsty Christian.

While American railway travel may be more rapid and, in Pullman cars, more luxurious than East Indian, there can be no question that the latter has advantages for privacy, comfort and economy superior to that which is ordinarily experienced in the home land.

Besides the railway carriages which have just been described, a great variety of conveyances may be found in India—some peculiar to the country; others imported, or invented, by foreigners.

In a few places the *dak gari* (pronounced *dock garry*) is still used. This, which may be seen in an accompanying illustration, is a four-wheeled, covered, box-shaped, spring-wagon, so arranged that the two occupants can either sit or lie at pleasure. The *dak gari* is carried with rapid speed (sometimes fifteen miles an hour) over smooth roads by horses, changed every five miles. Traveling by it, however, is expensive (from ten to thirty cents a mile for each passenger), and gradually railroads, or *tongas*, are taking its place.

THE DAK CHARI. POST CHAISE.



The *tonga* is a two-wheeled spring-cart in which the semi-circular bed is swung very low, with either one cross-seat behind, backed by the driver's, or two side-seats. Its cover is a low, semi-cylindrical, iron-framed, canvas-backed affair—intended to shield the occupants from either sun or rain. Luggage can be tucked under the seats, or lashed to the sides over flanges thrown out for the purpose. As in the case of *dak garies*, *tonga* horses—of which there may be one, two or three running side by side—are changed every few miles. This is rapidly becoming the favorite public vehicle for carrying travelers back and forth between hill stations and railways.

The *ekka* (or *yakka*), of which illustrations may be seen elsewhere,* is a light, one-horse, covered, native cart whose spring comes altogether from the bamboos and slender poles of which it is largely composed. It has no seat—only a floor, less than three feet square, elevated higher than the wheels, on which the rider or riders (for there are often five or six of them) squat, or sit flat. As the wheels are irregularly made and wobble badly and the horses are often miserably trained creatures, *ekka* riding, in the posture described, is not always a pleasure. But it is sometimes adopted by missionaries on country roads and in going to the hills. It is cheap, only two cents a mile for the use of a whole *ekka*.

The *doli* (or palanquin) is an ancient, Oriental conveyance, which has often been described. An illustration of it may be seen elsewhere.† Although far from luxurious, no mode of travel, when all goes well, is easier, or better for invalids and children, than by this, especially over rough roads, and in going to the hills it has been much employed. But, as it is somewhat expensive and slow, and bearers are becoming very unreliable, it is gradually passing away.

Dandies and *jhampons*‡ are used much by ladies in hill stations, as also are *khatolas*‡ for small children. All of these belong to the palanquin order, and are carried by men trained for the purpose.

In large stations *shigrams* (shaped like *dak garies*) and carriages may be hired at a fixed hourly or daily rate for travel within the city limits.

Besides such public conveyances, all sorts of private carriages are kept by English people. But spring-carts—some with and some without tops—are more common than anything else. These can be used to advantage on country roads, as well as those in the main station.

* Page 367.

† Page 135.

‡ See illustration on page 49.

Missionaries occasionally have carriages or spring-wagons of their own, but a one-horse, two-wheeled vehicle, commonly called a *tumtum*, is their standard conveyance. This has two seats back to back, and is useful under almost all circumstances. Sometimes riding horses or ponies are used by them (especially by the young ladies) in village work, while *jinrickshas*, drawn by coolies, are occasionally employed in going to and from city zenanas, or girls' schools; nor are bicycles altogether unknown.

Public conveyances of all kinds, and burden bearers are largely under the management and control of the government. When a man wants ponies, mules, *bangiwalas*, coolies, bullock carts, or camels, for carrying luggage, or when he requires palanquins, *ekkas* and other means of travel, it is generally necessary for him to address a note to a government official who has charge of the business, or to a semi-official agent, who (as for instance in the case of *dak ghari* and palanquin owners) has certain recognized privileges and responsibilities, through whom the requisite service is obtained. To some extent this arrangement means forced labor; but without it, in many cases, the traveler would be put to great inconvenience and often fail to get on at all. Besides, the employed, as well as the employer, are thus protected fully in their rights, and in many cases prefer working under a government order (*hukm*) to the hap-hazard of a more voluntary method.

Not without much annoyance and loss, however, does a foreigner travel in India by any other public conveyance than the railway. Whole chapters might be written of balky, sorebacked, wicked horses, unpunctual doli-bearers, dishonest coolies, tricky boat owners, and wretched conveyances.

This part of my book would not be complete if I did not speak of the arrangements which a paternal government has made in India to accomodate the traveling public when they wish to stop, rest and refresh themselves. *Serai's*, or native inns, are found in many places, where for a small fee animals may be fed, victuals cooked and beds spread for the night. *Dak* (or stage) bungalows, also, have been erected on every main road at regular intervals, where Europeans may get every requisite for satisfactory lodging and eating at established prices—except bed clothing. This it must be remembered, is always provided by the traveler himself and must be carried with him wherever he goes. Some hotels, indeed, furnish the use of mattresses and bed clothing (perhaps at a little extra charge); but the rule in

India is that a tourist or a guest must have with him, as part of his personal luggage, everything of this kind which he needs. It is as necessary a part of his baggage as his changes of raiment ; and whenever a *sahib* makes a journey you will be as sure to see among his effects a bundle of comforters, blankets and pillows, as a valise, a trunk, or a money satchel. With this exception, however, a regular *dak* bungalow is provided with every needful requirement. It is only in remote districts and unfrequented regions that travelers are thrown entirely upon the mercy of residents, or compelled to carry their own provisions. All these advantages, of course, are a help to the missionary and the Christian native laborer, as well as others, when they need them.

But there are other means of communication in India besides those which accommodate passengers.

One of these is the Post Office. The India Postal Service is one of the most perfect in the world. According to the census of 1891 it numbers more than 8000 post offices and 71,000 miles of post roads. These are found in all parts of the country. Sometimes the mails are carried by railway and sometimes by *tonga*, but often by relays of runners, who travel in a jogging trot five miles an hour and keep up their movement night and day. The soft jingling of the bells of these carriers and the glitter of the heads of their mace-like carrying-staffs help to enliven travel on the country roads and at night often add to the weirdness and the romance of a journey.

Arrangements are made for the carriage, not only of letters, postal cards and papers, but also of packages, to any part of India and the United Kingdom. Letters of an important character, too, can be registered and even insured, at some additional expense, while parcels can be sent, if desired, "value payable on delivery (V. P. D.)," just as express companies in America carry goods C. O. D.—the money received being returned to the sender of the parcel. Funds also can be transferred from one part of the country to another by postal order.

All but two of these advantages attach also to communications with the foreign countries that are embraced in what is called the Postal Union, among which is our American Republic. One exception relates to parcels. Only books and other printed documents can be transmitted as such through the mails between India and the United States. Other articles are forbidden—chiefly perhaps on account of

tariff laws. The second exception is that of registered letters. Money orders, bills of exchange and letters of credit must take their place in sending funds. Nor are rates of postage excessive. One-half an *anna*, that is, about one cent, will carry a letter weighing half a *tola*, that is, about one-fifth of an ounce, to any part of British territory in India; and five times that amount will carry a letter weighing half an ounce to any part of the British Empire, or any Union country in the world.

Several peculiarities of the India Postal System arrest the attention of a foreigner. One is that no extra charge is made for stamped envelopes, as is done in the United States. They can be had as cheaply as the stamps alone. This arrangement is made to encourage the use of envelopes among natives. Another singular thing is the permission given writers to cancel their own stamps. This is done to prevent their being pilfered by servants, or peons, on their way to the post office. But it does not of course supersede or in any way interfere with the official cancellation required by the postal department itself. Another characteristic is the universal employment of letter carriers and the great effort made to reach every resident and give him his mail in his own home. Every post office, as far as known, has its peons hired for this purpose, and each peon has his district, and to each is given all the mail matter of his own district; and if a resident cannot wait until his letters and papers are brought to him in the regular way he (or his messenger) can find them only in the hands of the letter carrier, either at the time of the distribution of the mail, or while the carrier is making his circuit. If the addressee cannot be found after a thorough search, and no special directions have been left by him for the postmaster's guidance, his correspondence is forwarded at once to the dead-letter office. Scarcely anything is retained more than two or three days in the local offices themselves. Should mistakes, delays or villainous acts occur and proper notice be given, nothing can surpass the promptness and thoroughness with which the matter is investigated and remedied. And, to furnish all needful information in regard to everything connected with the postal service, a guide is published from time to time and sold at a nominal price; while printed forms and blanks are supplied in any quantity whenever required for postal purposes. Notices of a change in the time of the arrival or the departure of mails is also sent to every *sahib's* house.

Another peculiarity is this: that every post office of any size is also a savings-bank, where small sums of money can be deposited for safe-keeping at a low rate of interest—to be drawn out at the pleasure of the depositor, according to fixed rules. This is a very convenient arrangement for the poor people of the country. They can thus save many a *pice* which would otherwise be squandered, or, what is worse, find its way into the capacious coffers of greedy and unscrupulous *banyas*. Nor are ordinary Anglo-Indian banks half so secure as the postal service institutions; for the latter are guaranteed by the credit of the Indian Government itself.

Scarcely inferior in excellence to the postal service in India is its telegraph system, which is also under the control of the government. About 40,000 miles of wire are up and in operation. Lines run to every District capital and every large town. Messages can be sent night and day—"deferred" for half a rupee; "ordinary" for one rupee and "preferred" for two rupees—with special rates for communications containing more than eight words. These are always sent in English as that tongue is found to be the most compact and the most convenient for telegraphic purposes. Connection is also made by ocean cables with all the other telegraphic systems of the world. If necessary a man at Sialkot, or Rawal Pindi, can hold converse any day with his friends in China, Europe or America. Telephones, however, are seldom found in India—if found at all. Nor is it likely that they will become common in that country soon—for the simple reason probably that they cannot be kept so completely under the control of the government, as can either railways or telegraphs, and should disaffection or mutiny arise, they might be made a means of great embarrassment and serious political trouble. It is supposed that even if a Mission would establish a system of telephonic communication between its various houses in the same station the authorities would interfere and order its discontinuance.





CHAPTER IX

LINGUISTIC CONDITIONS

Many Tongues in India—The Hindustani—The Punjabi—The Acquisition of Languages—Conditions of Success.

INDIA is a country of many languages. Of non-Aryan tongues alone Sir William Hunter, in his book entitled “The Indian Empire,” gives a list of 107, besides thirty-one others that are termed closely related dialects. Of Aryan tongues also, which are directly descended from the Sanskrit and spoken by the great body of the people, there is a large number—the principal of which are the Hindi, the Punjabi, the Gujrati, the Marathi, the Urdu (or Hindustani) and probably the Bengali.

The Hindustani (or Urdu) tongue is of later origin than most of the others. It sprang up during the eleventh century and afterwards in the camps of the Muhammadan conquerors of India; and, although based upon the Hindi, it contains an almost equal number of Persian and Arabic words—besides a considerable sprinkling of English. This tongue, as Whitney says, “has enjoyed more literary cultivation than any other of the recent dialects and is the *lingua franca*, the official language and means of general intercourse, throughout the whole peninsula.” It is used largely in schools, is the language of men more than of women, of the bazar more than of the household, of cities more than of villages, and of Muhammadans more than of Hindus. Among the Muhammadans of Northwestern India, Persian is a very popular

tongue, and on account of its gracefulness is often employed at *durbars* and in making presentation addresses. For a long time it has been the French of the East.

On the northern border of our field Kashmiri is spoken by some people and especially Dogri ; and, in Rawal Pindi, Pashtu is used by a few immigrants from Afghanistan. But Punjabi is the language most used by the masses. This language, however, has been much modified by the Hindustani, and in no two Districts is it just the same. Indeed marked variations can often be observed within the limits of a few miles. Printed Punjabi books, too—of which, however, there are very few—present generally an archaic form of the speech, called the Gurmukhi ; although the Punjabi of to-day is not altogether unrepresented in published literature. As education grows and intelligence spreads it is probable that Punjabi will become more and more assimilated to Urdu and perhaps be supplanted by it altogether. But at present it is very much loved by the people. They call it a *mithi zuban*, a sweet tongue. It is the language of their childhood, their mothers and their homes. English is, of course, taught in schools, and, being the tongue of their rulers, enjoys a peculiar prestige among educated people and some of them talk it very correctly and even beautifully ; but as only 360,000 natives in the whole Indian Empire—that is, one in 800—are reported in the last census as able to read and write it, there is at present absolutely no ground for the belief that it will eventually become the language of the masses. As for the English of poor whites and uncultured Eurasians, that often shows sad degeneration and, with its local idioms and peculiar accent, seems like a travesty of what it is intended to be.

Urdu, or Hindustani, is the tongue which missionaries generally first undertake to learn when they go to India ; but in our scheme of studies Punjabi is early introduced and, as the years roll on, will be used more and more. A preacher, or a zenana worker, can accomplish very little in our villages through any other language. As a means of understanding better the spoken tongues of the people, missionaries sometimes study also the Persian and the Arabic, or the Hindi and the Sanskrit. A breadth of view and a wealth of words are thus acquired which often prove highly beneficial.

The acquisition of a language, so as to think, speak and write in it with fluency and power, is a great work and generally requires several years of patient labor. The eye, the ear, the hand, the tongue and



WINDINGS OF THE JHELUM ABOVE SRINAGAR.

the throat must all be trained. And never perhaps does a foreigner, commencing the study after he is twenty years of age, so learn it that his origin cannot be detected by a native. Generally, indeed, he has a marked alien accent.

Hence the necessity of learning the tongue (or tongues) of the people is one of the great difficulties lying in the pathway of the missionary who enters our foreign fields and one of the great obstacles to his success as a Christian laborer. Although English idioms, tones and defects (being those of the governing race) are as free from offense as any, and although, unlike the vernacular Arabic in Egypt and Syria, Indian vernaculars are not by any means regarded as sacred, or perfect, by those who speak them, still, imperfection in their use hinders much a preacher's usefulness; and herein generally lies a great difference between native and foreign evangelists. This is one reason why we must depend so largely on native help, and why the great apostles of India must be looked for, not among Englishmen, Americans or Germans, but among the Indians themselves.

For the benefit of persons contemplating missionary work we ought also to remark here that success in overcoming linguistic difficulties depends even more upon natural characteristics of body, mind and disposition than upon age. As a man is in his native English, so in a somewhat lower degree is he likely to be in any other language which he may seek to acquire. If he is slow, slovenly, inaccurate, hesitating, inelegant, unattractive or weak in his use of his mother tongue, so will he be also in his use of the Punjabi, or the Urdu. If he speaks, spells and writes well in the former, so with sufficient experience will he also do in the latter. Scholarship, eloquence and variety of speech, or their opposites, are simply the outgoings of the man. It matters little what medium of expression is employed. The man shines forth and cannot be materially modified.

But previous experience in learning to speak and write foreign tongues is of immense advantage to a person in thus acquiring a new language; and the larger the experience, the greater the advantage. This arises partly from the fact that his ear by such experience is better trained to distinguish sounds, partly because a man who can freely use more than one language is not so embarrassed, or prejudiced, by the laws and the peculiarities of his own vernacular, or in other words, is more ready to recognize and appreciate strange idioms, and partly from the fact that he has a larger stock of similar words and analogous

forms of speech to which he can refer as a help to his understanding and an aid to his memory.

Children of missionaries, too, who spend part of their early life in India, have a great advantage over others in learning the language of that country when they return at mature age to take up missionary work there ; and that, too, even when, as a matter of consciousness, they have entirely forgotten what they previously knew of these tongues. Their vocal organs, on account of early practice, are better adapted to make those sounds which do not occur in English ; while words long since forgotten readily come back again to the memory, or are at least more easily learnt than if they had never been known.

The time necessary to acquire a fair knowledge of Urdu, or Punjabi, differs of course with different individuals. One year's study of them is required in our Mission before any one is allowed to assume any responsible work. But even then a missionary's attainments in this direction are generally very imperfect. Some advocate a preparatory period of two or even three years ; and certainly few can become really fluent or elegant extemporaneous speakers in the language of the country before the expiration of that length of time. Not that either of the above-mentioned tongues is remarkably difficult to acquire. Persian and French are doubtless easier to learn ; but Arabic and English are harder.





CHAPTER X

MISSIONARY NEIGHBORS

Some Unpleasant Facts—More of a Different Character—Aid in Evangelism, Education and Christian Conflicts—Inter-Mission Conferences and Organizations—The Presbyterian Alliance—Presbyterian Union—Christian Literature.



CHRISTIAN neighbors have much to do with the policy, the comfort and the success of any particular Mission.

Providentially we have had great reason for thankfulness in this respect. Compared with previous decades, and some other Missions, our relation to outside Christian workers during the past ten or twelve years has been good, and continually growing better.

True, unfavorable matters might be mentioned. Sometimes a lack of sympathy has been felt; sometimes the intention to ignore or reject our co-operation in various forms of religious activity has been manifest; sometimes a bad example, or erroneous teaching, has tended to thwart our efforts for good; sometimes our methods, and especially our aim to reach the depressed classes, have been severely criticised; and sometimes our territory has been invaded, our converts and employees decoyed away from us, and our work in different places somewhat deranged.

But, happily, we have been kept to a large extent from the encroachment of those denominations which, on account of their peculiar views of church polity, sacramental grace, baptismal forms or the Spirit's leading, reject the obligations of a generally accepted missionary comity and feel at liberty to extend their borders wherever they see fit. Happily, too, there has been a growing disposition on the part of adjacent fellow-laborers to co-operate with us and seek our help in matters of common interest.

Union in direct evangelistic work has not, indeed, been common—just because it is not often practicable; but instances of it might be

mentioned in bazar preaching at Sialkot and Khewra, in special services at Dharmasala during the summer of 1886, in several itinerating tours, and at *melas* (religious fairs). Connected with this might also be mentioned exchange of pulpit service by native pastors and preachers.

More mutual aid, perhaps, has been given one another by different religious bodies through their various educational institutions. Our High Schools have trained boys of other churches; and several male and female schools of other denominations have been patronized by our native helpers. The fruits of our Theological Seminaries are not enjoyed exclusively by the churches to which they severally belong; while the summer school for workers held in 1893 at Sialkot has been mentioned as a happy instance of mutual and profitable co-operation between the Scotch Mission there and ourselves.

Through correspondence and conferences of various kinds also mutual sympathy has been aroused, different views exchanged, general principles of action evolved, and resolutions adopted, which have helped forward the common cause.

Among the inter-mission conferences which have been held special mention might be made of local religious meetings, such as the Sialkot Conference of May, 1893, the Lahore monthly Missionary Conference which was established in 1890, the Punjab Ladies' Missionary Conferences of December, 1882, and February, 1888, the Inter-Mission Committee on Popery, which met June 12, 1890, the Semi-Centennial celebration of the Ludhiana Mission in December, 1884, and the great Decennial Conferences of India missionaries which were held about the close of the years 1882 and 1892. At all these meetings our own Mission had representatives, and at many of them one or more of our number read papers or made addresses.

More regular and systematic co-operation was secured, however, through permanent organizations. The Association of Female Workers, having its centre at Mildmay Park, London, frequently brought together Christian ladies of every name in the same station for combined prayer and mutual profit. A Provincial Branch of the Indian Sunday-school Union was organized at the Sunday-school Convention in Lahore, December, 1890; and through it our Sabbath-school movements are kept in touch with all work of a similar kind in the whole country. The Punjab Bible and Religious Book Societies, which for some unaccountable reason had previously admitted only two

or three denominations into their membership and management, placed itself on a more liberal basis in December, 1890, and adopted a new set of rules by which workers in our church were also given the right to sit and vote in their general meetings, and by which one of our number was assigned a place on the Executive Committee. For a longer time, too, we have been associated with others of like ecclesiastical polity in India through what is termed the Presbyterian Alliance.

The movement originating this began in January, 1871, and after three preliminary meetings reached a permanent form in 1875, when a constitution was adopted. The objects of the Alliance are to promote sympathy, co-operation, and a closer union among Presbyterian Churches in India—also to strengthen native congregations and make them a power for good. Five meetings of this Alliance have been held: the first in December, 1877; the second, in 1880; the third, in 1883; the fourth, in 1886; and the fifth, in 1889. The first three were held in Allahabad; the fourth in Bombay; and the fifth in Calcutta.

Through this organization matters of common interest have received special attention and the *esprit de corps* of our division of the great Christian army strengthened. Under the stimulus of action taken by the General Alliance of Reformed Churches, at their London meeting in 1888, a movement in favor of ecclesiastical Union among the Presbyterians of India was started in the Lahore Presbytery of the American Presbyterian Church about the beginning of the year 1889 and prosecuted through a Committee of the Presbyterian Alliance during the next two years. But difficulties of language, travel and expense, differences of ritual and discipline, dissatisfaction with the basis proposed, the hitherto imperfect development of the native church and the foreseen depressing effect of organic union upon foreign support, soon led the majority to feel that such a union was impracticable and undesirable. Hence the effort to secure it was abandoned.

February 27, 1894, a meeting of the representatives of various Presbyteries was held in Agra and resolutions were adopted favoring the ecclesiastical union of all churches speaking the Hindustani tongue: that is, the churches of Northern India from Darjiling to the Punjab; but thus far the movement does not seem to have aroused much enthusiasm or to have reached any practical conclusion.

Whether the time will ever come for the formation of a closer

alliance among the Presbyterians of India than that which now exists is questionable. Local and perhaps Provincial Unions of an ecclesiastical character may eventually be effected; but as soon, almost, might we expect the formation of a Presbyterian Church for all Asia as for all India. Diversities of language and condition are of too varied and permanent a character to promise such a consummation early, if ever. And certainly the arguments favorable to union in India are far less powerful than those which can be adduced for union in America or Great Britain.*

But leaving this digression, we proceed to note a more useful and effective method of past co-operation, and that is in the department of Christian literature. The production in sufficient quantity of suitable newspapers, magazines, tracts and books for the direction of missionaries and the instruction and edification of the native church, is a work so vast and varied and so dependent upon a large patronage that no one ecclesiastical body can accomplish it alone. While, therefore, our own laborers have contributed something to the general cause in this direction, as we shall see in its proper place, outsiders have returned the favor with compound interest. Such English periodicals as the *Bombay Guardian* (Independent), *Indian Witness* (Methodist), *Indian Standard* (Presbyterian Alliance), *Indian S. S. Journal* (S. S. Union), and *Indian Evangelical Review* (undenominational), and such vernacular publications as the *Nur Afshan* (American Presbyterian), *Kaukab-i-Hind* (Methodist) and *Makhsan-i-Masihi* (American Presbyterian), have not only been channels for the dissemination of our own literary productions, but, being taken extensively by our people, have been to them a constant means of education, information and stimulus. The notes on the *International Series of Sabbath-School Lessons*, which have been published at Allahabad and Lucknow, have also partly supplied a want among us not hitherto met by our own efforts. Religious text books, catechisms, biographies, works of controversy, monthly tracts, and Christian publications of every description have been to a considerable extent provided for us by Religious Book Societies and the more private efforts of other ecclesiastical bodies, or their individual members. Those translations of the Scrip-

* When native churches become independent, it is probable that unions will be formed, not so much on the basis of old denominational attachments, as on the basis of local propinquity or of causes more distinctively Oriental than Occidental in their character.

tures, moreover, which we mostly use, were made by persons outside of our bounds, and published by societies of an undenominational character.

As a summary then of this whole section it may be said that our ecclesiastical and missionary neighbors have been on the whole highly beneficial to us in our local work—partly by refraining from encroachment and interference, and partly by giving us substantial aid where co-operation was needed.



TAILOR BIRD.



CHAPTER XI

OUR SPECIAL FIELD

Missions in India—Their History—Number of Laborers—Division of the Land—Missionary Comity—The Punjab—Missions Established There—The United Presbyterian Field—Its Growth and Size—Points of Historical, Geographical, Commercial and Scientific Interest.

ON account of the special efforts which have been put forth for its evangelization India has been regarded as the great Mission field of modern times. Of the 10,000 or 10,500 missionaries now laboring in different parts of the world, more than one-fourth are located within the borders of the British East Indian Empire.

The first Protestants to enter this field were Danes, namely, Bartholomew Ziegenbalg and Henry Plutschau, who landed at Tranquebar in 1706. These were followed at various periods during the eighteenth century by forty-seven others from Denmark, of whom the most distinguished was Christian Frederick Schwartz, called sometimes the Apostle of India. These missionaries met with a large degree of success in the southern part of the country; but owing to their diminished number in the early part of this century, the mission was finally abandoned and the fruits of its labor were transferred to the Church Missionary Society and the Society for the Propagation of the Gospel—both English Episcopal organizations. This fact largely explains why the latter bodies make such a good display in statistical tables.

Of existing societies the first to enter India was the English Baptist, which, under the leadership of John Thomas and William Carey, began work in Bengal in the year 1793, over one hundred years ago. Other churches and organizations followed its example: the London Missionary Society, in 1798; the American Board, in 1813; the C. M. S., in 1814; the S. P. G. and the Wesleyan Missionary Society,

in 1817; the General Baptist Society, in 1822; the Church of Scotland, in 1828; and so on, until now, as can be seen from the map on page 97, at least sixty different organizations are at work.

So large, however, is the country (its area, including Burma, being about 1,560,000 square miles), and so vast the population (in 1891, 288,159,672 souls), that Missions need not in the least degree conflict with each other. Supposing that there are 2200 foreign missionaries actually on the ground,* 900 of whom are ordained, and that the population at present is about 300,000,000, then there would be one missionary to every 700 square miles of territory and every 136,000 inhabitants, and one ordained foreign minister to every 1670 square miles of territory and every 334,000 inhabitants. Accordingly Missionary Associations, as a general thing, have tacitly settled on such a division of the field (all but large cities) that they can each work separately. Cities of great size are excepted, because they are often necessary as centers of operation, and also because the evils of interference with each other, by overlapping Missions, are in such places reduced to a minimum.

It has been a question with some how far missionary comity and courtesy should be carried in limiting church extension. Have religious bodies the right to establish Mission boundaries between themselves and others, beyond which neither party can pass? Is not the command to all and each this: "Go ye into all the world"? Ought we not to follow the leadings of the Spirit? Should not every missionary society labor in those localities where she feels that she can work more effectively than others? Have we a right to sit still and see wide doors unentered and promising classes neglected, just because they are found within the limits of a neighbor's artificially formed territory? Ought not the liberty given various denominations in America to be extended to laborers in foreign Mission fields?

As long as there are different denominations of Christians, based on other grounds of separation than those of locality, no doubt it must be conceded that, under ordinary circumstances, they each have the right to establish themselves wherever they discover a prospect of success without violating the laws of Christian courtesy; and it must be conceded also that in the course of time that policy which now prevails in America can properly, and will certainly, be pursued in missionary lands. But at present the conditions of the work in countries like

* Not counting those who are at home on furlough.

India are such as to demand a different course. So long as new converts are as weak and as poorly established in the faith as they now are, so long as they can be tossed about, not only with every wind of doctrine, but also with every change of worldly prospects, so long as denominational strife continues to be the stumbling-block, and the hindrance, and the scandal which it now is (when carried on) in heathen lands, so long as the field remains as large, the harvest as great, and the laborers as few as they are at present, and every hour and every thought engaged in denominational struggles seems such a waste of valuable force, every consideration of brotherly love and zeal for the conversion of men demands that Missions keep within well-defined limits and see that they do nothing to distract or damage their neighbors' work; and especially so when experience proves that encroachment can seldom be made without taking mean advantages, starting unseemly controversies and marring spiritual life.

It is generally conceded that one ordained foreign missionary, residing in the head town of a Civil District and laboring within its bounds, together with several native helpers of various grades, can hold that District as "occupied" territory. And even a native minister, acting as full superintendent, may take the place of the foreigner without impairing this claim. The presence of zenana missionaries and native zenana workers, too, will of course strengthen the claim very materially, as will also an increase in the number of ordained ministers and other laborers. Less force would be required to hold one of the divisions of a District, called a *Tahsil*, provided work had been commenced there previous to the arrival in the metropolis of the District of a missionary force sufficient, as above-described, to hold the entire District.

That portion of India which Providence gave our Mission as a special field, when it began work there in the year 1855, lies in the Punjab.

The Punjab (or "land of the five rivers," as the name signifies,) is the extreme northwestern part of the Indian peninsula. In shape it may be compared to a great hour glass about 450 miles high and 160 miles through the waist, lying on its side, with its western end slightly tilted up. Its area (including the feudatory States) is 144,436 miles, and its population, according to the census of 1891, 25,061,956 souls. That is, the Punjab is a little larger than Prussia or the combined territories of New York, Pennsylvania, Ohio, New Jersey and Delaware, and con-



INDIA MISSIONS—THEIR FIELDS AND DATES.

1. Baptist (British)	1793	26. Hermannsburch (German).....	1866
2. London.....	1798	27. Friends' Mission.....	1866
3. American Board.....	1813	28. Indian Home Mission.....	1867
4. Church of England.....	1814	29. American German Evangelical.....	1868
5. S. P. G. (English).....	1817	30. Canadian Baptist.....	1868
6. Wesleyan (English).....	1817	31. Scotch Episcopal.....	1870
7. General Baptist (English).....	1822	32. Original Secession (Scotch).....	1872
8. Church of Scotland.....	1828	33. Canadian Presbyterian.....	1876
9. Free Church of Scotland.....	1828	34. Swedish.....	1878
10. American Presbyterian.....	1834	35. Free Methodist (American).....	1880
11. Basel (German).....	1834	36. Disciples (American).....	1883
12. American Baptist.....	1836	37. Am. Ref. Presbyterian—present move- ment	1883
13. Free Baptist (German).....	1836	38. Strict Baptist (English).....	1861
14. Gossner's (German).....	1840	39. Faith Mission.....	1877
15. Leipzig (German).....	1841	40. Private Mission	1841
16. Irish Presbyterian	1841	41. Purity Mission.....	1841
17. Welsh Calvinistic Methodist.....	1841	42. Agra Medical	1841
18. American Evangelical Lutheran	1842	43. Oxford Brotherhood.....	1841
19. American Reformed (Dutch)	1853	44. Cambridge	1841
20. Moravian.....	1854	45. Salvation Army.....	1883
21. American United Presbyterian	1855		
22. Methodist Episcopal of America.....	1856		
23. United Presbyterian of Scotland.....	1860		
24. Danish Lutheran.....	1861		
25. English Presbyterian.....	1862		

Besides these are the Christian Alliance, the A. I. E. Society, the I. F. N. Society, the F. F. M. Association and many organizations of ladies.

tains a population greater than that of Austria and more than one-third of that found in the whole United States.

A large part of the surface of the Province is covered by the Himalayan mountains which, in many irregular but more or less parallel ranges, stretch along its northern and northeastern boundary; but the great body of the country is a gently sloping plain, leading from the hills on the one side to the sandy deserts on the other, and varying in height from 1000, or 1200, to 220 feet above the level of the sea. This plain is watered by five rivers—the Sutlej, the Beas, the Ravi, the Chenab and the Jhelum—from which the Province is named, and also by the great Indus into which they flow, and the Kabul river which forms the latter's principal western branch.

Politically the Province is divided into two very distinct classes of territory, first, that of native feudatory States, and secondly, that which belongs directly to the British Crown and is wholly governed by its officers. The former comprises about twenty-six per cent. of the area and about seventeen per cent. of the population, and is portioned out among thirty-four semi-independent chiefs. The latter, which comprises the remainder of the territory and population, is divided into thirty-one Districts. Of the Native States, twenty-three lie among the Himalayas, and their Rajput dynasties are among the oldest ruling families in the world; ten, mostly Sikh, hold the center of the eastern plains; while Bahawalpur, a Muhammadan State, occupies the southwestern corner of the Province.

The first Mission to enter the Punjab was the American Presbyterian,* which began work at Ludhiana in 1834, and, after the complete conquest of the Sikhs and the annexation of the Province by the British (March, 1849), immediately crossed over the Sutlej and established itself at Jalandhar and Lahore. Subsequently this Mission occupied also Amballa, Rawal Pindi, Hoshiarpur, Firozpur and other places, and by January 1, 1891, held a field embracing more than 6,000,000 people.

Following the Presbyterians, in 1851, came the Church Missionary Society (Church of England), which began operations at Amritsar (its present chief center) and subsequently branched out into Kangra, Lahore, Peshawar, Bannu, Dera Ismail Khan, Multan, Muzaffargarh, Kashmir and other places, comprising in its present field over 7,000,000 souls.

About the close of the year 1856, a missionary of the Church of

* Work was begun in Delhi in 1818, but that was then outside of the Punjab.

Scotland arrived at Sialkot and, by the first of January, 1891, this denomination had taken up work at Gujrat, Chamba, Wazirabad and other points to such an extent that its field might be said now to embrace nearly 1,500,000 people.

Several other societies and churches have also entered the Punjab Mission field, as may be seen by the map on page 97—namely, the English Baptist (at Delhi and Simla), the Society for the Propagation of the Gospel (at Delhi), the Moravian (in Lahul, Ladakh, etc.), American Reformed Presbyterian (in Patiala), the Cambridge Mission (at Delhi), the American Methodists, Plymouth Brethren and perhaps others. But the number of missionaries employed by any one of these is not large, nor in the aggregate can they be said to have assumed the responsibility of evangelizing a population of more than 2,500,000.

The American Associate Presbyterian Church, now merged in the United Presbyterian, was the third to commence mission work in the Province, beginning August 8, 1855. Its first station was Sialkot; but it subsequently extended its boundaries to Gujranwala, Jhelum, Gurdaspur and other points, until, at the time of the writer's visiting it in 1880, its missionary claims extended over a territory comprising about 2,500,000 souls.

Since then various changes have taken place through which its boundaries have been curtailed in certain directions and extended in others.

First came the addition of the District of Jhang, in the spring of 1884. Jhang is a District of large size (5702 square miles) but comparatively limited population (436,430 inhabitants), lying on both sides of the Chenab river, southwest of the District of Gujranwala. No railway as yet penetrates its borders; no cantonment is located within it; its European population consists of only a few families clustering around the seat of local government, between Jhang City and Maghiana; its territory is largely desert; its temperature is high in the summer, and its atmosphere very dry. For these reasons an appointment for work here is considered by civil officers one of the most undesirable in the Punjab. But it has some prospects of better irrigation, increasing population and more convenient railways; while its people, as others elsewhere, are perishing from the lack of the bread of life. Hence its claims upon us as a neighboring field for work could not be denied.

Many years ago our Mission made arrangements for a man to go to

Jhang to begin labor there. But his departure was delayed a few weeks ; and while on his way thither he heard that another man had been sent before him to the same District by a neighboring Mission. So, deeming further progress unnecessary, he returned, and our designs for the occupation of the field were for the time abandoned.

Christian work in the District, however, was never manned by our neighbors to such an extent that their occupation of the territory, according to the rules of missionary comity, could be considered established, or exclusive ; while from about the year 1880 it virtually ceased altogether. Under these circumstances a petition came to our Presbytery from the most prominent native Christian of the District pray-

ing us to begin missionary labor there. This petition received a favorable hearing and representatives were sent thither, as well as to Montgomery, an unoccupied District contiguous to Jhang on the southeast, through which our employees were required to pass on their journey by rail to the latter District. †



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About the same time also we entered the Bhera *tahsil** of the Shahpur District. Shahpur is a District of medium size, lying between Jhelum on the north, and Jhang on the south ; while Gujranwala skirts its southeastern bor-

der. It has a dense population, and is more easily reached than Jhang. Of this District, Bhera is the most eastern, and in some respects the most important, *tahsil*.* Its chief town, called also Bhera, is the largest in the District and contains about 18,000 inhabitants, mostly Hindus. The country around it, moreover, is fertile and well cultivated ; while a branch of the Sind Sagar Railway, having its terminus at Bhera, connects it with the outside world.

For some time Shahpur was claimed by another Mission which had established its center in Pind Dadan Khan, one of the *tahsils* of our Jhelum District ; but the claim never was sealed by important work, and in Bhera no missionary operations whatever had been carried on.

* Pronounced tie-seal. A *tahsil* is one of four or five subdivisions into which a District is divided. † See Note 1 on p. 414.

Hence, as it could be conveniently reached by our Jhelum missionaries and formed a good substitute for Pind Dadan Khan, work was begun there by our people in the spring of 1884, and ever since has been pushed forward with energy.

The next most important change in our field came with the readjustment of boundaries between our Mission and that of the Scotch Established Church. As early as 1861 a regular agreement was entered into by the two bodies according to which the Wazirabad road formed their separating line in the Sialkot District. Owing to a resolution passed by the Punjab Missionary Conference of 1862-1863, however, which the Scotch considered a nullification of the above-mentioned compact, this dividing line ceased to be recognized by them after the lapse of two or three years. From time to time our Mission, which took a different view of the question, objected to their course; but it was not until work among the depressed classes was taken up by the Scotch also in 1885 that the evils of a "no boundary" policy became manifest to all, and unendurable. It was then seen by both parties that the rivalry engendered under such a system was greatly marring the work of the Lord and that some kind of a settlement must be made. Negotiations to this end began early, but it was not until the spring of 1889 that a final agreement was reached. Then a new compact was entered into, affecting not only the Sialkot District, but also all our mutual claims to territory elsewhere, except in the direction of Jamu. By it we surrendered a part of the Sialkot field which we had under the first arrangement, and also Dalhousie in the Gurdaspur District; while a definite boundary line was drawn (about ten miles distant) around Wazirabad in the Gujranwala District. The good results of a settlement, fully recognized and maintained by both parties, have since been clearly shown.

The same spring (1889) a boundary was established between our Mission and the Narowal Mission of the Church of England, which had been operating in the Raya *tahsil* of the Sialkot District. For various reasons, one of which was encouragement (at first) by the Narowal missionaries, our representatives began and carried on work in the above-mentioned *tahsil* among the depressed classes. But when this work grew to large proportions strong opposition to it arose from our brethren in Narowal, and at last we accepted the proposition to establish a boundary between the two Missions, over which neither party should pass. This arrangement left the Narowal Mission in undis-

turbed possession of a considerable field in and around that city, and entailed a loss on us of eight or nine hundred baptized converts.

The last, and, in some respects, most important change affecting our field came in the year 1891, when the American Presbyterian Board and Mission transferred to our missionary jurisdiction the Rawal Pindi District and so much of the Hazara District as could be conveniently worked from Rawal Pindi and Murree as centers.

Rawal Pindi District is one of the most prominent in the Punjab. It covers a large territory, contained in 1891 a population of 886,164, about 70,000 of whom are in its capital town, is skirted on one side by the Jhelum and on the other by the Indus river, is well supplied with railway facilities, comprehends both hill and plain country, possesses one of the most popular health resorts (Murree) in North India, forms the best point of departure for reaching Kashmir, is the headquarters of a Commissioner's Division, and contains a cantonment and a military garrison superior in size to any other in India, or (some say) in the whole British Empire. Hazara District bounds Rawal Pindi on the north and much of it is more accessible from the latter as a center than from any other mission point. It contained in 1891 over 515,000 people.

This field was first occupied by the American Presbyterians in 1856, the Rev. J. H. Morrison, D. D., being its pioneer missionary. Prominent among those who have since labored there may be mentioned the Revs. J. H. Orbison, Reese Thackwell, David Herron, J. F. Ullmann and Robert Morrison. A Boys' High School, primary schools for both boys and girls, zenana visitation, an organized church, street preaching, itineration and colportage represent the chief agencies and means through which they operated. By the transfer of the station to us we received three mission residences, several school buildings, a church, some minor pieces of property, and an organized congregation of twenty-four members.

This change was made because the field could be more conveniently worked by us than by the Presbyterians, and because the latter wished to concentrate their force and use more of it in important departments of labor which otherwise would be neglected. It is a happy instance of that fraternal comity and co-operation which should always prevail among the followers of Christ. *

In summing up the result of these changes we find that since 1880 our Mission has increased in the extent of its territory from 11,000 to

* For an additional change see Note 1, p. 414.

more than 23,000 square miles and in population from about 2,500,000 to nearly 4,500,000 souls ; that is, it is now more than twice as large as Belgium, about half as large as New York, and more than half as large as Pennsylvania or Tennessee ; while its population is greater than that of Scotland, Ohio or Illinois. Compared with other Punjab Missions in these particulars, it ranks third (as before), but only a little below the American Presbyterian, which lost largely by the changes that increased our field. Comparing its different parts with one another, we find its densest population in the Gurdaspur and Sialkot Districts* and its most sparsely settled region in West Gujranwala and Jhang.†

Within the limits of our special field are found many points of historical, geographical, commercial and scientific interest.

Its chief rivers are referred to in the Rig Veda. Herodotus and Megasthenes speak of the Indus. The Jhelum is the Hydaspes of the Greek historian Arrian ; the Chinab, the Acesines ; the Ravi, the Hydraotes ; and the Beas, the Hyphasis. Jhelum City is mentioned in the Mahabharat. Sialkot according to tradition was founded by Raja Shal, who is named in the poem. About the time of Christ it was the capital of Raja Risalu, a renowned Punjab hero and the subject of a thousand legends. Taxila of the Rawal Pindi District owes its origin to the Takkas, a Scythian tribe who entered the country about 600 B. C., and at the time of Alexander's invasion, 300 years later, was the richest and the most populous city between the Indus and the Jhelum. Rawal Pindi itself, under the name of Gajipur, was the capital of the Bhatties in days almost as ancient ; while the Turanian Ghakkars, as early perhaps as 513 B. C., began to settle near Jhelum and laid the foundation of that harassing power which so long resisted Muhammadan invasion, and was not thoroughly crushed until the year 1830. When Alexander invaded the Punjab he crossed the Indus at Attock (or perhaps Ohind, a few miles northeast of that place,) and the Jhelum at Jilalpur, near which he fought his decisive battle with Porus and founded the memorial cities of Bucephala‡ and Nicaea.§ Asarur, in West Gujranwala, is another place of ante-Christian origin. It was at first called Taki from the Takkas who founded it ; and when the celebrated Chinese pilgrim,

* In Sialkot 552 to the square mile.

† In Jhang 72 to the square mile.

‡ In honor of his famous horse Bucephalus which died there.

§ In honor of his victory over Porus and the allied Punjabi chiefs.

Hiouen Thsang, visited the Punjab, 633 A. D., it was the capital of the whole country.

Buddhism, especially that of Asoka's reign, has left the marks of its ancient presence in the stupas, or topes, which are found at Asarur, Taxila, Manikiala, Rawal Pindi, and other points.

Several cities are celebrated for their connection with the different Muhammadan dynasties. Muhammad Ghor placed a garrison at Sialkot about 1154 A. D. Bhera escaped great injury from Baber in 1519 only by paying a fine of two *lacs* of rupees, and was sacked by Ahmed Shah's general, Nur-ud-din, in 1757. The extensive fortress at Rotas, near Jhelum, was built by Sher Shah in 1540, to overawe the Ghakkars. The Attock fort was erected by Akbar in



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1579-1583, and the ruined fortification at Shekhopura, in West Gujranwala, by his son Jahangir, who lies buried near Lahore. Pasrur, Eminabad and Kalanaur were all prominent places during the reign of the Mughals. At Kalanaur, Akbar the Great, the ablest of the Mughal emperors, was crowned February 15, 1556, and the platform on which the ceremony took place is still standing.

Gurdaspur, Ramnagar, Sialkot, Eminabad, Jhang, Chiniot, Akalgarh, and especially Gujranwala, were also closely connected with the Sikh rule.

Gurdaspur was founded by Banda, a Sikh rebel, in the beginning of the eighteenth century. Sialkot contains a celebrated shrine of Baba Nanak, the first Sikh Guru, and a fine temple, with a high spire, built by Raja Tej Singh, is seen for many miles around. Eminabad possesses a sacred Sikh tank, and Chuharkanna a sacred mound—both memorable for their association with the founder of Sikhism. Gujranwala was not only the birthplace of Ranjit Singh, "the Lion of the Punjab," but also the capital of both his father and grandfather, and the home of many Sikh chiefs. Under a mausoleum there, erected to the memory of Ranjit Singh's father, is preserved a portion of the ashes of the great Maharaja himself. Ramnagar, which was founded by the Muhammadans and first called Rasulnagar, was stormed and taken by the same great ruler in 1795; and near that city, in 1848, an

indecisive battle was fought between Sher Singh and the English under Lord Gough.

Intimately connected with British Rule also, may be mentioned Rawal Pindi, Sialkot and Jhelum, where military garrisons are established, and Murree, which was for some time the summer seat of the Punjab Government. Rawal Pindi, moreover, was the point where Lord Dufferin and the Amir of Afghanistan met in the great durbar of April, 1885; while Sialkot and an island in the Ravi, near Gurdaspur, are historically associated with the Indian mutiny.

Of all past dynasties, too, remains are found in the form of ruins, coins, specimens of pottery or special memorials. Reference has already been made to the Buddhist topes. These are monuments of a peculiar shape intended for the preservation of sacred relics—especially what are called “the seven precious things:” namely, gold, silver, lapis lazuli, crystal, red pearl, diamond and coral. Most of the topes now in existence are simply ruined mounds.

And there is a vast number of other mounds also, accumulated by the erection, the destruction and the re-erection of towns, or cities; and the continuation of such processes from century to century. Many of these mounds have been abandoned for other sites and now stand solitary, covered with potsherds and brickbats—dry, barren hillocks, dotting the Punjab plains and utilized often as Muhammadan burying grounds. Others still underlie cities and raise them up to a conspicuous height. Some have been excavated and thus been led to yield up their treasure of old coins and their other memorials of past ages. Every conqueror, every dynasty of rulers, and almost every prince in this way furnishes the evidence and the date of his presence. No source of ancient history in the Punjab is so general, so definite or so connected, as the relics that are thus exhumed and found for sale in many bazars. The vast ruins of Rotas, Attock, Taxila and other points, are well worth a visit, too, simply on account of their size, their variety and their architectural peculiarities. Those at Taxila are said to be the most extensive in the Punjab.

Nor is our field destitute of objects of geologic and geographic interest. Of these may be mentioned the curious and picturesque features of the Chinab at Chiniot, the Indus at Attock and the Ravi at Madhopur, as well as the remarkable salt mines of the Jhelum District and the notable hills of Jhelum and Rawal Pindi—to say nothing of

the snow-capped Himalayas whose silvery outlines form such a striking peculiarity of our northern and northeastern outlook.

Of peculiar manufactures also, both native and foreign, our field furnishes its due share. Sialkot produces its damascene work, its inlaid cutlery, its *phulkaries* and its paper; Jhang, its inlaid wood-work and large-checked, blue-and-white cloths; Bhera, its green-handled daggers and knives; Gujranwala, its blankets; Dhariwal its woolen fabrics; and Sujanpur, its sugars.

But more interesting and more important than any of these things, from a missionary point of view, are the people of the country—their character and their religion—subjects which will occupy our attention in the next chapter.



HINDUS EATING.



CHAPTER XII

OUR SPECIAL FIELD—ITS PEOPLE

Punjabies and the Inhabitants of India—Their Race and Physical Characteristics—Their Occupations, Village Life, Wages, Clothing and Religion—A Comparative Census—Modern Hinduism Described—Hinduism in the Punjab—Sikhism—The Jains—The Buddhists—The Arya Samaj—The Parsees—The Muhammadans and Muhammadanism—Low-Caste People—Europeans, Eurasians and Native Christians.

PUNJABIES, and, indeed, the great body of the people of India, are, like ourselves, Caucasians of the Aryan or Indo-European race. It is remarkable how many persons are seen there whose form and features remind one of counterparts whom he has left behind him in Europe or America.

But there is a difference notwithstanding. In size they are usually smaller than Americans and in color darker. Their hair and eyes are almost universally black, and their complexion of every shade from buff to brown—all made so probably by the heat of a tropical sun; and among the lower classes are often found peculiarities of countenance, and depth of color, which plainly suggest amalgamation with some other race.

In many places, chiefly northward, Pathans, that is Indo-Afghans, are found, who claim to be of Israelitish descent and who, by their greater stature, more prominent features and fiercer character, present a marked contrast to the rest of the population. Mongolians are seen in the persons of occasional Chinamen, and also of Gurkha soldiers from Nepal, who compose several regiments of the British army; while Parsees, who were originally Persians (as their name indicates), and Abyssinians are occasionally met with; Europeans also (Englishmen, Germans and others,) of course frequently appear.

Climate, religion, despotic government and other causes have combined to modify the natural characteristics of the Hindu people—

diminishing their energy, persistence of purpose, self-poise, practical wisdom and general intellectual caliber; while of true historical instinct and capacity for original scientific investigation they possess little or nothing. But they have wonderful (though unbalanced) philosophical, or metaphysical, acumen (or rather, imagination), and great aptitude for the acquisition of language; while their taste for music and skill in producing it, either with voice or instrument, is greater



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than those of some other Orientals. As yet modern education has affected only a small percentage of their number; but the ability of many to acquire it is unquestioned.

As to occupation, almost all the different trades and professions which characterize civilized and half-civilized life are represented among them, and usually these are transmitted from generation to generation through hereditary channels; but in no department do they rise to the highest degree of excellence. Their methods of tilling the

soil, preparing food, building a house or manufacturing garments (although reasonably efficient) are still primitive and slow; while Hindu art, of which much has been said, secures admiration more on account of its singularity, or because it is produced by hand alone, than on account of its surpassing merit.

In the Punjab and in India generally, as in other Oriental countries, almost all the people live huddled together in towns and villages, many of which are surrounded by walls, or are at least virtually walled from the custom of joining together the outside circle of houses and

building them without low exterior windows. This habit arose in unsettled times, and under bad government, through the fear of robbers and bandits. Some of these towns are composed almost entirely of sun-dried brick and mud dwellings; others are largely built of more solid materials. Some are chiefly Hindu towns; others, principally Muhammadan; others contain an equal proportion of the adherents of each of these faiths; while near almost every town, village or city, but separated from it by a small alley, is a quarter set apart for the residences of low-caste people, called a *tatti*.

Owing to the great density* of the population, the past ravages of war, and other causes, wages are low and poverty general. Common laborers (coolies) get only five or six cents a day, and skilled mechanics little more than twice as much. Hence, although families club together in a patriarchal manner and thus make the most of what they have, their style of living seldom rises above the bare necessities of life, and often does not reach that point. Mud houses are more general than any other; clothing consists only of a few cotton garments (cloths), thrown around the body; and coarse wheaten, corn or millet cakes, with an occasional dish of rice, furnish the ordinary food of the people. A small percentage of the educated, especially among those who are Christians or who are in government service, aspire to the habits and apparel of Europeans; but only a few, even of those who are called rich, are disposed, or able, to carry this tendency to any high degree.†

Ordinary Punjabi male attire consists of the following five articles: first, a *langoti* or loin cloth, which is often very small; secondly, a *dhoti*, or about four yards of cotton muslin (English calico), wound around the waist and covering both thighs and legs as far as the knees, or lower; thirdly, a *chadar*, or cotton muslin shawl, two or two and a half yards square, worn around the shoulders and over the whole body (head included) in sleep; and fourthly, a *pagri*, that is, a turban, of four yards of muslin or upwards wound around the head; lastly, slipper-like shoes called *jutian*. Coolies often dispense with all except the first and the last two articles of apparel. Some have a woolen *chadar* in winter. Some add a *kurta* of cotton cloth to their wardrobe. This is either like a waistcoat, or like a European's shirt worn

* In 1891 the average for all India including Burma was 185 to the square mile; for the Punjab including Kashmir, nearly 174; for our field, about 187; for the Sialkot District alone, 552. † See also Chapter VI, pp. 65, 66 and 121.

outside. Muhammadans of some means often wear very wide-legged *paejamas*; and Hindus, of like standing, *paejamas* whose legs at the lower extremity are close-fitting like tights. All truly native garments are destitute of buttons. The use of buttons indicates progress.

People who are rich, and especially people of high rank, add *chogas* (robe-like gowns) and other articles of dress to their attire and make their clothing of silk, gold-cloth and other gorgeous and expensive materials; and in durbars they present a striking appearance.

Ordinary female attire consists of a *chadar* worn over the head as well as the shoulders, a *kurta*, *paejamas* of a very baggy description, but tight-fitting at the ankles, and *jutian*. Hindu women sometimes wear skirts, and a few castes substitute for the *kurta* a garment covering less of the upper part of the body than that does. Jewels are worn by all classes in the nose and the ears, as well as on the head, the arms and the ankles, and they are made of various materials ranging from glass to pure gold and diamonds.

As to religion, twenty per cent. of the whole population of India are Muhammadans and seventy-two per cent. Hindus, or more correctly seventy-six and one-half per cent., if we include among the number forest tribes, Sikhs and Jains.*

In the Punjab, however, the proportion is very different. Of these, according to the census of 1881, Muhammadans formed about .557 of the population; Hindus .377; Sikhs .059; Jains, .002 and all others .005; and this is doubtless about the present proportion of these different classes.

Modern Hinduism is the resultant of beliefs and influences which have been operating upon the Aryan race during the past 3000 years

* The following comparative table is taken from the census of 1891:

Hindus,	207,654,407
Mussalmans,	57,365,204
Forest Tribes (animal worshipers),	9,302,083
Buddhists,	7,101,057
Christians,	2,284,191
Sikhs,	1,907,836
Jains,	1,416,109
Parsees,	89,887
Jews,	17,180
Atheists. Agnostics, etc.,	289
	Total, 287,138,243
Unclassified addition in corrected returns,	1,021,429
	Total, 288,159,672



THE HOLY HILL OF SOUNAGHUR, SEEN FROM THE VILLAGE.

or more. Theoretically it is pantheistic, but practically polytheistic. Accepting three original and supreme manifestations of the eternal spirit—Brahma, Vishnu and Siva (the Tri-murti)—it has admitted into its pantheon a multitude of gods either related to them by marriage, descent or service, or identified with them through the principle of incarnation or special embodiment. These are presented to the eye in the form of idols, pictures, persons, animals, tombs or natural objects, and are worshiped by prayer, genuflection, prostration, dancing, singing, bell-ringing, incense-burning, gifts of flowers, food or clothing, water libation, animal sacrifices, repetition of the divine name or mantras, prostitution, and in other ways. Hindus believe in the efficacy of charms and asceticism, in astrology, exorcism, necromancy, witchcraft, the evil eye, and other forms of superstition. They also believe in the transmigration of souls and make salvation to consist in their final absorption into the Supreme Brahm, of whom (or which) indeed they really form a part. Brahmans, their hereditary priests, are fed, worshiped and obeyed as divine, and form the highest of a gradation of castes which are supposed to have their origin, not only in differences of race, occupation and personal merit, but also in the will of God.

Hindus of the Punjab, as a general thing, neglect the worship of the great gods and confine their attention to local deities, or those benevolent and malevolent beings which are supposed to affect their daily life; and their acts of worship change in frequency and earnestness according to their own varying circumstances and necessities. Brahma worship is said to be unknown and Vaishnavism,* as a sect, is confined altogether to the Brahmans. Shivalas, that is, temples of Siva, are common, and so are images of Ganesh (the elephant god), Hanuman (the monkey god) and Krishna (the tricky god). As in other parts of India, the most numerous temples are those devoted to Siva, which contain a combined *linga* and *yonî*, with their accompanying image of a bull—the gross and indecent symbols of the reproductive power of that god; while on the hills one frequently meets with the iron trident of the same deity under his title of Mahaveda. Shrines of Sitala, the small-pox goddess, are located near towns and villages; and when that terrible disease is prevalent, these are often visited for the purpose of obtaining deliverance from its dreaded power. Resort is also had to all sorts of charms and superstitions to accomplish the same object or avert some

* The worship and worshipers of Vishnu.

other evil. Of trees, the deodar, pipal and banyan are worshiped more than others; and of animals, the cow species—for which there is such a veneration that Brahminy bulls roam the country at their own free will, and he who kills or injures one, or indeed any of his species, is in danger of losing his life. Snakes are also worshiped by some tribes.

Women, as a rule, are more devoted Hindus than men; and in family life, with its events of birth, second birth, betrothal, marriage, death, burial and *sraddha* (worship of ancestors), we find the most persistent religious rites. But public festivals, occurring at established intervals in honor of particular gods, are common and secure the attendance and aid of both sexes and of all classes, and do more perhaps than anything else except caste (whose rules are rigidly observed) to establish and perpetuate the system of which they form a part.

Sikhism, of whose adherents eleven-twelfths live in the Punjab, has passed through several stages since its rise 400 years ago.

Its first and most distinguished teacher (*guru*), Baba Nanak, like Buddha, revolted against the ceremonial and social restrictions of Hinduism and sought a compromise of religions—especially of the Muhammadan and Hindu faiths, in the declaration of one God for all and in the emphasis which he laid upon good deeds and quiet contemplation. He discouraged caste, respected Muhammadan as well as Hindu teachers and preached repentance. But he believed in the transmigration of souls, in veneration of the cow, in abhorrence of the hog and in abstinence from all flesh as food.

The fourth *guru*, Ram Das (1574 to 1581), founded Amritsar, which became the Jerusalem, or the Mecca, of Baba Nanak's followers and the seat of their great temple—the Golden.

The fifth *guru*, Arjan (1581 to 1606), was a remarkable organizer, systematized the faith and practice of the sect and gave it a written rule of faith in the Granth, whose veneration is its chief form of idolatry. He also exhibited considerable taste for trade and politics.

Har Govind, the sixth *guru* (1606 to 1645), was a warrior, changed what was before a religious sect into a military society and started a policy—the reverse in many respects of that of the founder of Sikhism—which was followed by all his successors down to the days of British rule.

But Govind Singh, the last *guru* (1675 to 1708), modified the character of Sikhism more than any of his predecessors. Following the

example of his Muhammadan enemies, he made his religion the basis of political power ; and, in pursuit of this object, he abolished caste, instituted the Khalsa, or, "society of the liberated," and gave his people outward signs of their faith—such as the unshorn hair, the short drawers, the title Singh (lion), the wearing of steel, and abstinence from tobacco.

The military and political taste thus infused into Sikhism and cultivated by the Govinds, culminated in the remarkable career of Ranjit Singh, who became King of the Punjab and one of the greatest rulers of India.

At present the Sikhs are generally loyal to the British Government and abstain from political intrigue ; but they are a very brave people, exhibit a fine physique, and make good soldiers and good policemen. In point of education, however, they are surpassed by some of their neighbors, and in point of religion they have greatly degenerated. Although willing to eat from the hands of Mussulmans, caste is as strictly followed by them as by Hindus proper, and low-caste people who adopt their faith (called Mazhabi Sikhs) are kept at a distance and excluded from the higher privileges of the community. Sikhs also reverence Brahmans, worship deities and practice their idolatrous and superstitious rites. In short, they have substantially assumed (or resumed) the place of a Hindu caste.

Much the same may be said of the Jains also, about whom opinion is divided as to whether they are degenerate Buddhists or an independent, and perhaps earlier, sect of Hindus, exhibiting originally many of the same principles. True, these people still hold doctrines and practices which lean toward Buddhism ; and their reverence for animal life is carried to such an extreme that devotees brush their own pathway, strain their drinking water and wear a cloth over their mouths for fear they may tread upon, swallow or inhale some living thing. They are, moreover, peculiar in reverencing twenty-four beatified saints, chief of whom are Parasnath and Mahavira. But they also recognize the whole Hindu pantheon as fit objects of worship, and resemble Hindus in their family rites, their wedding and funeral ceremonies, their observance of caste, their reverence for the cow, their fasts and their pilgrimages. Indeed, they call themselves "good Hindus." Unlike the Sikhs, Punjab Jains are comparatively well educated and almost all of them are traders and live in cities. They belong also, as a rule, to the Banya or the Bhabra castes.

Of Buddhists, a very few are found in two hill Districts of the Punjab—Lahul and Spiti ; but even these are greatly Hinduized and can be scarcely distinguished from their neighbors. As Buddhism everywhere has discarded the atheism of its founder and become practically idolatrous, so what is left of it in India has in various degrees re-absorbed the doctrines and the practices of the faith against which it was originally a protest, although in so doing it has in turn exercised a reacting influence upon Hinduism itself.

Of the reforming Hindu sects which have lately arisen in India, the Arya Samaj is the only one which has made much stir in the Punjab. This was founded by Dyananda Saraswati, who died at Ajmere in 1883, at the age of fifty-nine. As the name suggests, it is distinctively Indian, national and anti-foreign in its character. Hence, although it recognizes and acknowledges many of the absurdities of modern Hinduism, it claims that these are corruptions of the Hindu faith which have arisen in the course of ages, through a departure from the teachings of the Vedas—books which they, like other Hindus, accept as of divine origin, and claim to hold in great reverence. Like the Brahma Samaj it rejects pantheism and polytheism ; but its theism is akin to deism, lacking warmth and enthusiasm. It also opposes ceremonial religion, asceticism, idolatry and (theoretically, but not practically) caste. And more than this, it rejects the doctrine of incarnation, atonement, inspiration and miraculous divine intervention, chiefly because of their affinity to Christian ideas. On the other hand it retains a belief in the doctrine of transmigration, and, under the influence of its anti-foreign bias, claims that the Vedas are not only the source of such Christian beliefs as it sees fit to approve, but also of all modern inventions and scientific theories. Against the Bible and whatever is distinctive in Christianity, it takes a determined and bitter stand, and by means of public teaching, tracts and books, seeks as much as possible, to propagate its tenets and obstruct the efforts of Christians. Its “church” buildings, its meetings upon the Sabbath when people generally have most leisure, its reproduction in the vernacular of such infidel objections to the Scriptures as have originated in the West, and its public opposition to our bazar preaching, form distinctive features of Punjab religious life. And among educated young men it has great success, too. There are many flourishing societies of Aryas in the Punjab and an Anglo-Vedic college, as well as a leading paper

called the *Arya Patrika*, in Lahore, both of which represent the interests of this class of Hindus.

Besides being opposed by missionaries, however, this sect has been resisted by orthodox Hindus, and very justly too, on the ground that it misrepresents the teachings of the Vedas. A movement having this object in view was started in 1887, through which several Sanskrit Schools were established, at least 400 societies organized, lecturers sent into various parts of the country, a great convention held at Delhi in November, 1890, and money raised to found a college in that city. As the result of these efforts many abandoned the Samaj and returned to their idols.

Of Parsees, who are modern Zoroastrians and fire worshippers, very few are found in the Punjab; but these few are generally prominent and wealthy merchants. Bombay and Surat are the chief centers of this sect. They are all descendants of Persians, who were driven from central Asia to India by Muhammadan persecution, 900 or 1000 years ago.

Another religious division of Punjabies and in point of numbers the most important of all, is that of Muhammadans. The readers of this book know that

Muhammadans acknowledge only one God, deny the divinity of Christ, reject idols, accept Muhammad as the last and greatest of the prophets, claim the Koran to be inspired and superior to all previous revelations, and in earlier ages employed the sword to propagate their faith. They entered India nearly 1300 years ago, and through a succession of dynasties, the greatest of which was the Mughal, for more than 1000 years exercised imperial authority over a large part of the country,



PARSEE.

and by force or otherwise obtained many converts to their faith. And now we find that they comprise one-fifth of the whole population of the British East Indian Empire, more than one-half of the inhabitants of the Punjab and nearly three-fourths of the people living within the limits of our special Mission field.

But the Muhammadans of India exhibit characteristics different from those of their invading ancestors as well as their coreligionists elsewhere. This has been caused partly by the great addition once made to their number of insincere and half-assimilated converts. Centuries of comparative inactivity in the presence of entrenched idolatry also have helped to quench their fiery zeal and modify their peculiar traits. Hence we find that they have become greatly Hinduized. All observe caste so far that they will not eat or smoke with any but their own brethren.* All reverence tombs, saints and shrines and places of pilgrimage. Almost all cherish heathen superstitions. Many tribes of converted Mussalmans retain and fee Brahmans; while some actually employ them to conduct their marriages according to the Hindu ceremonial, only adding the Muhammadan ritual, as a legal precaution.

Still Muhammadans on the whole manifest great attachment to their own sect and are ready to propagate it in every possible way. Their three-domed mosques (*masjids*) † are found in city, town and village, kept in good repair, and are much frequented by zealous worshippers. Their forms of prayer are observed in public and private, at appointed hours, by thousands of the unabashed faithful. Their fasts, feasts and

* The remembrance, too, of the Hindu castes from which Muhammadan families originally sprang is generally preserved by them with pride and made to influence their social and industrial life—just as it is also among the Sikhs, the Jains and people of other religions—Christians not excepted, I am sorry to say. And the course of the government in taking the census has a tendency, moreover, to perpetuate this class feeling; since it requires every one in giving his name to state his caste, and hardly a Hindu caste can be mentioned which is not represented, in the reports, among the adherents of other faiths. For instance, of thirty-three major castes named in the Sialkot Gazetteer of 1883-4, only two are without representatives among the Muhammadans, and only six without representatives among the Sikhs; while there are five castes reported as entirely, and eight as almost entirely, Muhammadan—some of them having been added to the general catalogue by Islam itself. Nor is anything said here about the twenty-two minor castes which are found in the same District.

† Muhammadan architecture in India differs from that of Egypt, Syria or Constantinople. See illustration, p. 329.

holidays, particularly the Ramazan and the Muharram, are among the most notable features of Punjabi life. Their religious teachers (*maulvies* and others) are trained in the Koran and ready to defend its doctrines against all aggressors. Their monastic and begging fakirs (of whom there are said to be seventy-two different societies in the Moslem world) furnish an army of fanatical and unscrupulous zealots, prepared to advance their cause, secretly and openly, even by fraud and bloodshed. Their desire to get new converts is equalled only by their regret at numerical loss and their hatred of those who abandon their faith, or make apostates of their followers. And, notwithstanding the modifying and mollifying influences of daily intercourse, between them and other sects, especially between them and Hindus, a slumbering, implacable enmity exists, which requires only a suitable occasion to reveal its deadly bitterness.

It must not be supposed, however, that skepticism and infidelity have not made inroads upon the Muhammadan or the Hindu ranks. As the result of secular education and the reading of anti-Christian English books, many pupils have lost faith in their ancestral religion, with-



ATTITUDES OF MOSLEMS IN PRAYER.

out becoming Christians, and are tossed upon the sea of doubt or agnosticism. True only 289 report themselves as such in the census, and perhaps most of these are Europeans; but many others, while nominally attached to the old systems, are really infidels.

Besides the divisions described, another remains, deriving its chief importance to us from the fact that hitherto it has furnished the greatest number of Christian converts. This is what is usually called the low-caste or outcaste people, and sometimes the "depressed classes." In census statistics they get the title of Chuhras (sweepers, scavengers), Megs (weavers), Mochies (shoemakers), Chamars (tanners and work-

ers in leather), Doms (handlers of carcasses), Teli (oilmen), Sansies (gypsies), and so on, being reckoned as castes under these names, although outside of the pale of real Hinduism. It is probable that they represent what is left of the aborigines of the country, reinforced from time to time by the addition of persons who, for some reason, lost caste and were excluded from the so-called higher classes.

These people hold a degraded position in the eyes of both Mussalman and Hindus and are almost destitute of social, political and legal rights. And it must be admitted that they are generally of darker color, weaker intellect and less energetic nature than those who despise them. This is especially true of the Chuhra, who remove night soil, eat carrion and the leavings of the people, and, in villages, occupy a relation to farmers somewhat similar to that of serfs.

Religiously considered, the mass of these people cling more or less to one or another of the great faiths of the country, without being fully admitted to their communion. About three-fourths are thus attached to Hinduism, three-sixteenths to Muhammadanism and one-sixteenth to Sikhism. But remnants of a peculiar and perhaps primitive faith are found among the majority of low-caste people, and in many cases this is the predominant element of their religious belief. The Chamars, for instance, do not believe in transmigration of souls, but think that the good go direct to heaven and the bad to hell. The Sansies venerate a mythical teacher (*guru*) named Sans Mal, whom they hold to be the founder of their sect. The Chuhra worship "one supreme deity, without form or habitation, and believe that the good go to heaven as soon as they die, while the bad pass into punishment, but for a while only. They worship and make offerings of fowls and the like at a small earthen shrine with a flag above it, which is dedicated to Lal Beg or Bala Shah, the high priest of the caste. They also invariably bury their dead and that mouth downward" *—for fear that the disembodied spirit might become a troublesome ghost.

One curious semi-idolatrous custom of the Chuhra is noticed by almost every one who has lived any time in the Punjab. It is that of *Gugga gana*, or singing Gugga. Its origin and character are thus described: † "It seems that once upon a time there was a king who had three sons. One of these sons, named Gugga, killed his two brothers,

* Ibbetson.

† By the Rev. C. B. Newton, D. D., in the "Lodiana Mission Report" for 1893, pp. 18, 19.

and when reproached by his mother for this very unfraternal proceeding committed suicide in a pet by riding into a quicksand which swallowed up prince and horse. It is a custom with the Chuhras to celebrate his death by setting up a pole once a year with a flag on it and singing songs in his praise. The higher castes in the villages assemble around the flag-staff, listen to the music and present offerings of money and grain, which the singers appropriate."

Notwithstanding these superstitious observances, Mr. Denzil Ibbetson, a member of the India civil service and a close observer with large opportunities for information, declares that the doctrine of the religion of the Chuhras "resembles Christianity more nearly than anything else we have in India."

In the case of many (perhaps most) of these people, however, it might be properly said that they have no religion whatever. Their minds present a blank upon this subject, or perhaps I should say as nearly a blank as those of any tribe on earth.

Heretofore low-caste persons have numbered one-eighth of the population of the Punjab; but, on account of their present restlessness and upward aspirations, they are rapidly losing many of their peculiar traits—social, industrial and religious—and becoming assimilated to, or absorbed by, the higher classes.

Of nominal Christians in the Punjab little need be said, as they are few in number. They comprise Europeans, Eurasians and Natives.*

Of Europeans we have civil and military officers, soldiers, missionaries, railway employees, tea planters, business men and laborers of every grade. Those who were outside of the civil and military service in 1891 number 6,145, of whom 2,887 were females. With some exceptions the condition of this class is not promising. Efforts indeed, have been made to better the circumstances and prospects of what is sometimes called the "British Colony in India." But with wages so low, native competition so general and persistent, and the difference between foreign and native styles of living so great, such efforts appear to be almost hopeless. Nor are the religious conditions under which they live any more promising. Chaplains often neglect them; church

*The census of 1891 gives the following numbers:

1. Total Christians, including Europeans and Roman Catholics,	57,125
2. Protestant Native Christians,	20,729
3. Proportion of all Christians to population,	.002
4. Proportion of Protestant Native Christians to population,	.0008

people often repel, rather than attract, them ; native Christians have no influence over them ; missionaries often consider them beyond the limits of their peculiar commission. Woe to the white people (especially those of education and refinement) who on account of pecuniary misfortunes are compelled to remain and bring up their families in that country ! To such it is a poverty-stricken land and a moral pest house.

Of Eurasians, that is, persons of mixed European and Asiatic blood, there were 2191 in the Punjab at the time when the last census was taken. These, while they have the rights, labor also under many of the disadvantages, of their whiter brethren, and find it hard to compete with pure natives in the race for a decent livelihood, social advancement and more elevated character.

Of native Christians, only a chance one is found not directly connected, either as worker or member, with some missionary movement ; that is, very few are nominally Christian and yet so far outside the pale of Protestant communion that, like members of a corrupt Christian sect, they form the subjects of special missionary effort.

A close observer can usually distinguish all the various classes of Punjabi people which have been described, by their dress, their habits, their names and their general appearance. The Sikh costume and other peculiarities have already been mentioned. Hindu men wear an unclipped mustache, a crown scalplock of hair, closely drawn covering for their limbs, the high-caste thread (if among the "twice born"), upper garments parted on the right side or thrown over the left shoulder, and sometimes a *tika* (devotional sign) upon their foreheads, made with red, yellow and white pigment, which varies according to the character of their favorite god.* They also clean their teeth with the finger next the little one. Muhammadans wear a clipped mustache, clothing of more sombre tints, garments parted on the left side or thrown over the right shoulder, more flowing apparel below the hips, and sometimes a side scalplock of hair, or hair dyed red in imitation of Muhammad's ; and, in cleaning their teeth, they use the forefinger. Parsees and cultured Christians, as well as Eurasians, dress more like Europeans ; but the first mentioned often wear a peculiar hat which is shown in a preceding picture. Hindus have names drawn from the

* The mark of the Vaishnavas consists of two perpendicular strokes meeting below in a curve, denoting the footprints of Vishnu ; that of Saivas consists of three horizontal lines, made with white or gray ashes.

Sanskrit tongue and Hindu mythology; Moslems, from the Arabic tongue and in memory of ancient Muhammadan worthies; while native Christians frequently abandon names, reflecting their old faith, and assume those that are Biblical or European. Hindu women incline more to the use of skirts than Muhammadan women; but in the Punjab both classes frequently wear a loose kind of drawers, called *pae-jamas*. The *burka* (a long, bag-like, heavy, white veil covering the whole person,) is used by both Hindu and Muhammadan ladies of a certain grade when they appear in public.*

It has already been noted that nearly three-fourths of the people within our special field, say seventy-one per cent., are Muhammadans proper. Perhaps twenty per cent. are Hindus proper; four per cent. Sikhs; four per cent. low-caste; and the remainder (one per cent.) of other religions. The Muhammadans are everywhere more numerous than the Hindus; but they predominate most largely in our northwestern districts. They are almost all, too, of the Sunni, or orthodox sect. A few Shiahhs are found here and there, particularly in Jhang and Jhelum; and in the last-named District we meet with Wahabies also. Sikhs are common in Gurdaspur, Sialkot and especially Gujranwala, which is one of their historical centers. These three Districts also contain most of our low-caste population.

The comparative standing of the different religious communities in point of education can be approximately inferred from the number of candidates reported in the Punjab University examinations of March, 1891. Of a total of 1175 persons, making their appearance in these examinations, 737 were Hindus; 310 Muhammadans; 104 Sikhs; and 24 Christians—that is, about one to every 45,000 Muhammadans; one to every 14,500 Sikhs; one to every 13,000 Hindus; and one to every 1500 or 1600 Christians. The returns from Madras (for 1890-91) indicate that in the eleven first and second-grade mission colleges of the Presidency there were 1242 students enrolled, of whom 6 were Europeans; 137 Christians; 13 Muhammadans; 776 Brahmans; 304 non-Brahman Hindus; and 6 others—while the whole population of the Presidency ranged as follows: 3.6 per cent. Brahmans; 2.2 per cent. Christians; 87.8 per cent. Hindus; and 6.4 per cent. Muhammadans; that is, the comparative eagerness of these various classes to secure higher education may be represented by the following numbers: Brahmans 215; non-Brahman Hindus 3.5; Christians 65; Muhamma-

* See pp. 65, 66 and 109.

dans 2 ; others 30. In schools of all grades in India there were, according to the census of 1891, 3,682,707 pupils ; of whom 2,512,916 were Hindus ; 836,389 Muhammadans ; 25,568 Europeans and Eurasians ; 86,314 Native Christians ; and 221,520 miscellaneous. That is, one in every 82 of the Hindus, one in every 68 of the Muhammadans, one in every 20 of the Christians, and one in every 90 of other classes were attending school. In higher education, therefore, we find Brahmans taking the lead by a long distance, and Christians well advanced ; while Muhammadans take the lowest place. In lower education Christians stand first ; Muhammadans next ; Hindus next, and all others, taken together, last. The Christians reported of course embrace all classes of that name, Roman Catholics and Syrians as well as Protestants.

As to morals and manners Punjabies exhibit the characteristics which might be expected from the religion that they profess and the circumstances in which they have been placed.

Some good traits may be observed.

Hindus have been called "the cleanest people in the world." They bathe every day. It is a part of their religion. Muhammadans also wash before meals and prayers. And even coolies keep their teeth beautifully white by frequent cleansing. But the water in bathing tanks is often foul, and as for the clothing of the majority of the people, it is generally in a soiled, and sometimes in a filthy, condition.

Up to the present time natives of India are generally a temperate people. The use of strong drink is forbidden both by the Koran of the Mussalmans and the caste rules of Hinduism. And very seldom do we find men drunk—far less frequently than in so-called Christian countries. Sometimes evidence of the use of opium, *bhang* or *ganga* (liquors from the hemp plant), or *arq* (distilled spirits) is observed ; but the frequent use of intoxicants as a beverage is a western vice, brought in by Europeans, and as yet has advanced beyond the ranks of its importers only to a very limited (although constantly increasing) extent. Even the use of tobacco is discarded by the Sikhs and others.

The Punjabies are also a very polite people—polite according to their notions of politeness. True, their inquisitiveness and ignorance of English manners often lead them to say and do things contrary to our notions of good taste. But in their own way they are respectful to equals and superiors and observant of those forms of urbanity which

in the East are recognized as becoming. This leads them, as a rule, to reverence the aged of either sex and submit to their authority.

More than this, they are on the whole a mild and gentle people—gentle even to the lower animals. Hindus get this trait partly from their religious beliefs and partly from their absorption of Buddhistic sentiments. But even Muhammadans (if we except Pathans and border tribes) have acquired something of the same spirit from their association with the Hindus. True, this characteristic is not universal, or uniformly exercised, and in times of fanatical uprising disappears altogether; but, compared with the peculiarities of other peoples, it may be termed a national characteristic.

The Punjabies are also an industrious and frugal race. Although Orientals are generally poor, they cannot properly be called lazy; much less can they be charged with a spirit of prodigality. They work as vigorously as the climate of their country justifies them in doing, and as constantly as their opportunities allow; while those who have more money than is required to get the necessities of life are as much inclined to parsimony as to the opposite extreme.

In addition to this Hindus proper are at present tolerant of other religions, while Muhammadans refrain from oppressing the poor by excessive usury, or indeed by any usury at all. The Koran forbids it.

Another excellence, which springs from their patriarchal mode of living, is the provision thus made by Punjabies for the support of the unemployed and the destitute, without making them a public charge. As long as any member of a household has money he shares it with his companions through the common treasury. There are no poorhouses in India. And even ordinary beggars fare about as well as other people—some of them, indeed, better than the average. To those who ask alms in the name of God it is considered a duty to give; and a curse is feared in case of refusal.

But the other side of the picture is a very dark one.

One of the vernacular papers, the *Oudh Akhbar*, in giving a view of the character of Anglo-Indians (Europeans), incidentally refers in the way of contrast to some of the minor sins of its countrymen. As quoted in the *Civil and Military Gazette* of Lahore, it says:

“The European is always a strict adherent to his promise—a quality the entire absence of which among our countrymen is bitterly deplored. As a rule, the Indians always reckon their neighbor’s smartness of faculty by the amount of deception and unfaithfulness he

displays towards his friends and confederates, and the more deceptive a man, the more he is admired and esteemed by our countrymen, which is quite contrary to the rules of humanity. *Again*, Europeans never resort to oaths in the course of conversation, while our countrymen, whether Hindu or Muhammadan, scarcely ever speak a word without taking a long oath, lest they should be disbelieved by their hearers. The custom of impressing the veracity of your words by means of oaths is, to say the least of it, despicable. *Again*, Europeans are very punctual, while there is an extreme lack of punctuality among our countrymen. *Again*, Europeans never go complaining of their friends and acquaintances, as the Indians do. In the event of a misunderstanding between friends, the European will never make it a matter of complaint or scandal, and will never go expounding his grievances before all with whom he comes in contact. The Indians, on the contrary, love to tell tales about their friends behind their back. They seldom or never have the courage to tell a person his faults to his face, but will run the unfortunate man to earth before all his friends in his absence. In his presence, however, they will appear very pleasing and even go to the extent of flattering him. *Again*, Europeans are never known to be dilatory in the performance of their duties, while our Indian brothers seldom think of their duty, and, when they do think of it, it is conveniently forgotten, or put off to the last moment."

Heartily can we wish, with the *C. & M. Gazette*, that "one-half of the above, so far as it relates to Europeans, was as universally true, as the writer evidently believes." Certainly Anglo-Indian society is not what it should be, and by its character argues weakly in favor of Christianity. Besides occasional instances of bribery, dishonesty, injustice and political corruption, there is a vast amount of pride, immorality, unseemly strife, intemperance and dishonorable ambition among English officials and their families; and, as for British soldiers, the less said about their virtue and their freedom from profanity the better. Indeed, only a short time ago, a writer in the *St. Stephen's Review*, as quoted by the same Lahore paper, said that, "in point of morals, Anglo-Indian society is worse than any civilized nation. It is utterly corrupt. Good men and true women are the exception and not the rule." And such is the impression which one gets from reading Rudyard Kipling's stories.

No doubt Rudyard Kipling and the *St. Stephen's Review* make



TYPES OF PUNJABIES.

A Fakir.

A Frequent Sight.
Musicians.

Lowly People.

Sweeper Children.

A Vender of Sweets.

A Bihishti.

highly exaggerated representations of the wickedness of Anglo-Indian society. But, granting the worst that can be properly said in regard to it, there is as little doubt that the *Oudh Akhbar* was right in contrasting it favorably with the morals of Hindu and Muhammadan society.

That paper did well to speak of the deception and the falsehood of native East Indians, and their unfaithfulness to promises. Violation of the ninth commandment is well nigh universal. The atmosphere of the whole country is full of deceit. We find it among household servants, in the bazar, in the civil courts, in the palaces of native princes. It is said that one-half the prisoners of the jails are held in duress through false charges. For a few *annas* almost any amount of untruthful testimony can be purchased. No one takes any account of lying.

And just as much can be affirmed of their violation of the seventh commandment. Virtue is considered of little worth by either men or women. Only when its loss affects a parent's prospects, or a husband's rights, does it seem to have any value; and often not then. And this state of feeling is grounded in, and to a large extent sanctioned by, the religions of the country. Not only were Muhammad and his most renowned successors polygamists, and one of the most popular Hindu gods licentious, but polyandry is legalized by Hinduism, and polygamy by both faiths. Hinduism also recognizes eight different kinds of marriage, some of which are no better than free love, condemns even child widows to perpetual celibacy, approves of sacred prostitution, and sanctions the worship of the *sakti* principle, with all its disgusting orgies; while Muhammadanism legalizes concubinage, gives to men almost unlimited freedom of divorce, and practically retains in fair standing those who are professional strumpets. No wonder therefore that great laxity of morals prevails everywhere, and that Paul's arraignment of heathenism, in Rom. i : 21-32, proves to be literally true in modern India.

Akin to this trait is the low estimate placed upon woman in that country, and the degraded and subordinate position in which she is found.

Although not excluded from the hope of Paradise, and often treated with honor and affection, Muhammadan women are, by their law, so restricted in their religious and social privileges, so subject to the arbitrary will of their husbands or fathers, and so deprived of the power

of redress, as to make their condition in many cases little better than that of slaves.

The spirit and the teachings of Hinduism, too, are equally degrading. Even in the evolution of the universe, according to Hindu philosophy, there is a subordination of the female (Prakriti) to the male (Purusha) principle; and in the evolution of salvation, as a Hindu understands it, the inferiority of the female sex is made to stand out still more prominently. Indeed, that sex is considered an obstacle, rather than an aid to perfection. As heaven is supposed to be the cessation of all desire, so woman, more than almost anything else, is



GANESH, THE GOD OF WISDOM.

supposed to stand in the way of its realization. She is the siren who lures to sin and keeps from *nirvana*—"the very gateway of hell."* A Hindu, on being questioned once as to matters in which all Hindus were agreed, is said to have mentioned two—the sacredness of the cow and the evil of woman. Practically, indeed, these theories and legal principles, like those of Muhammadans, are often thwarted in their effects by natural affection and the workings of conscience—as well as by woman's own tact, tongue and will. But, granting all this, there is a vast difference be-

tween the rights, privileges and influence of the female sex in India and in gospel lands.

Intolerance and bitter persecution of religious converts is another characteristic of the people of India. This, of course, would not be thought strange in the case of Moslems, because their faith and history are the very embodiment of this principle. But, tolerant of other religions as Hindus are, they also are as bitter in their feelings as Muhammadans can be toward persons who seek to proselyte their people, and especially toward those of their brethren who abandon their faith, break caste and become adherents of a non-Hindu sect. Every device that ingenuity can contrive is employed to prevent such

* Article in *Indian Evangelical Review*, Vol. IX, p. 13.

a result, or to punish the offender who has eluded their efforts and asserted his freedom—persecution being carried, if possible, to the point of murder. Were it not for the strong arm of the English Government this characteristic would be more marked than it is now.

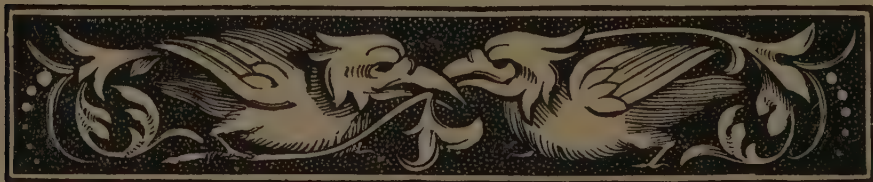
Violation of property rights is also a common thing in India, and that, too, notwithstanding the vigilance of the police. Several tribes, such as the Sansies, are, by their caste profession, thieves, and have to be put under restriction by government authority. Frequently, too, we hear of the pillaging, robbery and murder done by *dakoits*, who, in organized bands, swoop down on a village and in a few minutes accomplish all the destruction of a raiding party in time of war. Sometimes burglars enter a tent, or break through the walls of a house, and carry off everything of value which they can find. Confidence games are also played with success, bribes taken (imposed even) by many native officials, and gambling pursued with unrelenting cruelty.

But the chief difference between Indian and American or European society in this matter is in the general propensity for petty thieving and over-reaching. Reference has already been made to this trait in the case of servants. But servants are not the only ones of whom it is characteristic. All classes, high and low, are permeated with the spirit. It is considered a small fault for a man to keep back dues, or appropriate articles, when he can do so without being detected, or if detected, without being prosecuted and punished. Perfect honesty is the exception, not the rule. And then, in the case of money lenders and others, we have examples of persons (and they are numerous) who under forms of law grind the faces of the poor, and subject them to deep financial distress. One of the greatest curses in India is the Hindu broker.

Nor even among the "mild Hindus" is there as much regard for human life as in Christian countries. True, human sacrifices, widow-burning and professional, caste-approved murders, like those of the Thugs, have almost all ceased. But this is so chiefly because they have been suppressed by the strong arm of British authority—the same Power which also forbids the possession of firearms to natives without license, and thus greatly diminishes the amount of ordinary bloodshed which might otherwise be expected. But, in spite of police control and imperial law, there are many murders committed which come to light; while the number of lives taken secretly by exposure, poison and otherwise (if fully known) would no doubt be appalling.

This is particularly true of the treatment of helpless people, especially women, and female infants—proof of which is to be found in the smaller reported birth-rate, and the greater yearly mortality, of females than of males, as well as in the large disproportion existing between the two sexes in the enumeration of the census. Sometimes towns report fewer births of female infants until the matter is brought to the attention of the magistrates and they are threatened with a fine, when—as is said to have lately been the case with a Gurdaspur village—the reports experience a violent and amusing change, even exhibiting the very opposite extreme. During 1886 the infant death rate of females in the Jalandhar District was 319 per 1000 against 274 per 1000 in males. According to the census of 1891, there were 1666 more males than females in the city of Jhelum, where there was a total population of only 9688; and in Lahore less than 41½ per cent. belonged to the weaker sex.

For both religious and moral reasons, therefore, the need of Christian work in our field must be evident to all. Men may talk about hope of salvation for the heathen without missionary effort, but where can we find a man among them who, without Christian faith, even in the eyes of charity, exhibits that spirit and character (holiness) which the Bible tells us is necessary to eternal life. No doubt the testimony of every evangelical laborer would be, “I never saw one.” And then what shall we say of the temporal benefits of Christian labor among these people? Even if godliness were profitable only for “the life that now is”—if our only hope were to elevate them in the scale of civilization, fit them for self-government and make them more intelligent, moral and congenial companions—this labor would not be in vain.





SACRED CATTLE.

CHAPTER XIII

ORGANIZATION FOR WORK

Missionaries not Independent—Church Courts and Missionary Societies—The Missionary Association, its History, Constitution, Powers and Methods—The Missionary's Individual Authority—His Relation to Native Agents.

SOME persons, perhaps, imagine that missionaries laboring in foreign lands carry on their work separately and independently of one another—disseminating gospel truth wherever and however they may each think best. But such is not the case. There are very few perfectly independent missionaries. As a rule they are under authority and must regulate their movements according to the appointment and the direction of some higher power. What this power is differs in different Missions and at different periods of the same Mission, depending as it does upon characteristics of church polity, progressive development and orders from the home church.

In our own Punjab field, as in all Presbyterian Missions, the ruling power is an association of some kind—either a church court or a society organized for the purpose under a special law.

Of church courts—or administrative bodies, as they might be called

—we have Sessions, Presbyteries and a Synod*—that is, a gradation of ecclesiastical organizations, according to our Presbyterian system.

Sessions are composed of elders and ministers, chosen by the congregations, ordained by the imposition of hands and regularly installed in their office, according to an established law, which is contained in our “Book of Government.” Higher courts, according to the same law, consist of elders (delegated by the Sessions) and ordained ministers; and in all these courts, as well as Sessions, no distinction is made on account of color, caste or place of birth.

Ordained foreign missionaries are required by our church to join Mission Presbyteries and take part in their deliberations; while unordained missionaries are expected to join congregations in the field as private members, not only in order that they may retain a name and a place in the visible church, have a right to sacramental privileges and grow in every grace, but also in order that they may set before native Christians an example of subordination to God’s appointed ordinances, secure their sympathy by hearty co-operation and stimulate them to every good work.

Church courts have not only the power of receiving church members, administering the sacraments, exercising discipline, organizing congregations and ordaining ecclesiastical officers, but also the power of carrying on Christian work within their own territorial bounds, as far as their means and opportunities will justify; and this power has been exercised by those that are organized in our India field. Sessions there have employed special agents to co-operate with the pastor and work among the unconverted, and have carried on almost every species of missionary labor. Presbytery, too, has had jurisdiction over every part of our field, has established new Mission Districts, appointed mission superintendents, ordained men (*sine titulo*) for purely evangelistic work, established Christian schools and published religious literature. Indeed, through an organized system of Committees, established as early as the month of January, 1884, she possessed machinery sufficient to execute every form of ecclesiastical or missionary enterprise; and, though some of the Committees then appointed, for various reasons, died out, others remained as active instrumentalities down to the time of the formation of the Synod.

* This was constituted at Sialkot, November 7, 1893, in obedience to the direction given by the General Assembly in May preceding. It is called the Synod of the Punjab.

Unlike the Mission, too, it should be remarked, these ecclesiastical courts are not placed in subordination to the Board of Foreign Missions, but have direct connection, through their highest body, with the General Assembly at home, by which alone their acts can be reviewed.

Of missionary societies in the field, we have, first, Women's Missionary Associations, local and Presbyterial, and secondly, an association called "The Mission," or more definitely and legally, "The Sialkot Mission"—taking its distinctive name from the first station occupied, just as the Ludhiana Mission of the American Presbyterian Church owes its name to the city where they first began work.

Our Women's Missionary Societies are of recent origin and resemble somewhat organizations of the same name at home. Indeed, they form a part of that extensive system of Ladies' Missionary Associations, which, following the trend of the times, has developed so rapidly and wonderfully in our American Church during the past few years. The first congregational W. M. S. organized was that of Gurdaspur, which originated in the early eighties. Four others have been formed since that time. The Presbyterial Association was founded and held its first meeting at Gurdaspur, January 15, 1891.* These bodies, however, have as yet exercised little authority of any kind, their work hitherto being confined almost entirely to that of stimulus and the advancement of Christian fellowship.

Far different is it with that association which we call *The Mission*. This was organized almost at the beginning of our work—just as soon, indeed, as the first minister was reinforced by ministerial associates. At the outset it consisted of only foreign male missionaries; after the ordination of Messrs. Swift and Scott, which took place January 7, 1859, native ordained ministers also were admitted to membership; a few years subsequently the latter were excluded; and finally an enlargement took place so as to embrace lady foreign missionaries.

The last change took place in 1890—virtually in January, when by a vote of the Mission they were allowed to participate in its proceedings, and legally in May, when the General Assembly changed the Manual so as to correspond with the Mission's action. Two limitations, however, may be observed in regard to the admission of women:—first, as to individuals; and secondly, as to jurisdiction. The General Assembly's act is so worded, or at least so interpreted,

* As a Synod has been organized, some changes in this Association will probably occur.

as to exclude nearly all married lady missionaries; and even those ladies, married or unmarried, who are admitted to membership cannot advise and vote on any matters except those which affect their own work. The latter limitation practically amounts to little, since almost all action touches the ladies' work more or less closely; nor is the former complained of by the parties affected. Some, of other Missions, have doubted the propriety of admitting any women to membership in the ruling Council, which carries on mission work. But since the principle has been admitted by our church, it is hoped that, under the operation of a liberal spirit, all distinctions will soon cease, whether they relate to persons or measures.

Reference has been made to the Manual. This contains the Constitution of the Mission, as well as many other matters affecting the duties and the rights of foreign missionaries. It is sometimes called the Manual of the Board of Foreign Missions, because it is usually prepared and proposed by that Board; but it has no authority without the approval of the General Assembly, and hence might more properly be termed the Manual of the General Assembly, relating to foreign missions, especially since its regulations are as binding on the Board as on the Mission.

According to this Manual all Mission action must be submitted to the Board for its approval, or disapproval; and the latter has the veto power. Happily the Board seldom interferes with the details of our missionary work and in this respect diverges greatly from the harassing policy pursued by some other Home Committees (especially those of Scotch and British Churches) which retain as much power as possible in their own hands. So seldom, indeed, does our Board express its disapprobation of the Mission's course that action taken by the latter on almost all subjects has virtually become final, and is carried out, as such, without waiting for the former's decision.*

Of course there are exceptions, just as there should be. One of these is in regard to estimates. Although the Mission knows better what money it needs to carry on its work efficiently, the Board knows better how much it can safely be responsible for, and hence must exercise the right of saying what it can furnish; although even in this matter the

* The Corresponding Secretary of our Board from its organization, June 3, 1859, to his death, which occurred August 21, 1893, was the Rev. J. B. Dales, D. D., LL. D., and on account of his long, active and sympathetic services, it is only proper that we give his portrait.

General Assembly knows better than either party what the church can give, and should therefore have the final decision.

The Commissioners of the Free Church of Scotland, who visited India in the winter of 1889-90, thought that the regulation of boundaries in mission fields ought also to be largely in the hands of the Home Committee, because it would be less likely to act from party spirit and personal prejudice than persons who are in the field; and certainly no marked increase of mission territory should be permanently decided upon without the sanction of those who have as much to do with the support of the work as have the members of the Board at home.

And more confidently still, no doubt, may we affirm that the fundamental constitution of the Mission and the ultimate determination of the questions, who shall be its members and what shall be its powers, ought to be largely in the hands of the home church; for in such matters, if in anything, party spirit, personal ambition, established custom and racial prejudice are likely to affect the judgment of those who already possess, as well as those who earnestly want, power. Besides, where the rival of the Mission for power is an ecclesiastical court—such as the Synod, or the Presbytery—there is only one body exercising authority over both parties, and hence in a position to mediate properly between them, and that is the General Assembly. Even the Foreign Board will be always inclined to favor that organization with which alone it is officially connected—namely, the Mission.

Our Mission resembles other deliberative bodies in the character of its officers and in its methods of transacting business. It has a regular Annual Meeting (formerly in January, now in October,) and can



DR. DALES.

meet at other times, either on adjournment, or at the special call of its presiding officer. It can take action also by circular, and in this respect differs from Associations at home. A Circular, according to the law adopted in January, 1885, is really a written motion, signed by the mover and seconder and passed around, through the mail or otherwise, by the President, for the votes of the different members. This enables the Mission to transact urgent business without the trouble and expense of a formal meeting, and in this point of view is almost a necessity. But it has its disadvantages. Amendments cannot be satisfactorily offered, and the light which springs from discussion is largely absent ; while, in announcing his decision as to the result, the President may officially make remarks which virtually modify the character of the action. Besides, in some Missions it has been employed occasionally as a means of undoing business previously transacted with great deliberation at a regular meeting.

The powers of the Mission are not clearly defined in our Manual. It is said to exist "for the management of the finances and general directing and supervising of the mission work," while matters strictly "ecclesiastical" are supposed not to come within its province. Great opportunity for contraction, or expansion, is therefore given ; and, as a matter of fact, the character of the distribution of powers made between the Mission and our ecclesiastical bodies has not been uniform, but has varied with the convictions, impulses and aggressive tendencies of their respective members. Generally it has been asserted by missionaries that the management of foreign funds and foreign missionaries comes under the sole direction of the Mission ; while the control of money raised by natives and of employees supported by this money, comes within the jurisdiction of ecclesiastical bodies. It is also conceded that the latter authorities alone have the right to ordain ministers and elders, establish regular pastoral connections, organize churches, and manage the Theological Seminary. But these limitations have not been strictly adhered to ; while between them is a considerable area of doubtful (or neutral) territory, in occupying which practice has varied. Occasionally, too, for policy's sake, co-operation has been sought or exercised, so as to secure harmony of action. For instance, Presbytery has been asked to sanction rules governing the qualifications and the pay of Mission servants ; while Presbytery has taken action confirming ecclesiastical appointments made by the Mis-



PALANQUIN.

sion and authorizing baptismal acts performed, and church discipline exercised, by missionaries or other ministers without the authority of a Session.

It may be remarked, however, that, generally speaking, during the earlier half of the period chiefly under review there was a growing disposition to throw as much power as possible into the hands of the Presbytery; while during the latter half the tide kept flowing in the opposite direction. This change in the usual course of things is one of the causes of the memorial sent up by several native ministers to the Assembly of 1892, and one of the reasons, put forward by some, why a readjustment of the rights and powers of these rival authorities should be made.

Coming down to particulars, we are required to note that the Mission, as an organized body, has included among its prerogatives the preparation of missionaries for labor;* their location, their assignment to special duties, and their change from one place, or work, to another; the approval of estimates, expenditures and accounts; the establishment of rules regulating the wages of employees and limiting the outlay of funds in various directions; the sanction of plans for buildings, and the assignment of mission dwellings to particular persons; the appointment of committees to perform a special work; the direction of official correspondence, intended for publication in the church papers; the approval of annual reports; granting missionaries leave to ask the Board for permission to go home on furlough; the appeal for more funds and more missionaries; the establishment of institutions for training native agents, and sometimes also the appointment of such agents to a particular station or work.

Our Annual Meetings are busy and interesting occasions, lasting for about a week. Every one of the dozen or more sub-treasurers, as well as the general treasurer, presents an account of all his receipts and expenditures, and these reports are individually examined, approved, audited and signed, and balance sheets are prepared for transmission to the Board.† Personal reports of their work during the year are also given, either orally or in writing, by missionaries, and a Committee

* Especially the oversight of their instruction in the vernacular tongues.

† Since the change of the time of the Annual Meeting to October, much of this work is done by a Committee specially appointed for the purpose, which meets at the end of the year, so that the accounts of the whole year may be considered and closed.

appointed to compile from them a general report for publication, both in India and America. All sorts of business—memorials, appointments, appeals, reports of standing committees, amendment of Mission rules, approval of estimates, settlement of boundaries, requests of neighboring Missions, calls for new missionaries, approval of plans for new buildings, purchase of more mission property, assignment of houses on the hills, granting leave to go home, and many other matters—are duly transacted and in the course of their transaction call forth a vast amount of discussion. Conferences are also held for the purpose of considering various questions of Mission policy, or stimulating spiritual life. And on Sabbaths religious meetings are attended—generally in connection with the congregation of the place—and sometimes the Lord's Supper is dispensed. Always, too, there is a good deal of social enjoyment; since meals are taken at a common board, and, during periods of recess, leisure is given to old and young for conversation or recreation.

Until recently, Annual Meetings were held in rotation at the principal stations of the Mission, and the brethren of the station chosen (including ladies) were expected to entertain those who came from a distance; although tents were often required to provide entertainment for all. In January, 1892, however, a general fund was established, and a regular assessment instituted, to pay all expenses, and one place was selected as the point of annual rendezvous. That place is the Christian Training Institute, Sialkot.

Among the more permanent appointments which missionaries as individuals receive directly from the Mission are the superintendence of Missions in a particular district, or of the Boarding School, or of the Christian Training Institute, or of a hospital, the charge of zenana work, or Girls' Schools, the training of Christian women, the management of High Schools, and the duties of a treasurer—general or subordinate. Once appointed, the missionary, as a general thing, is left to do his own work with a free hand—subject only to the limitations of his field and treasury, and the general rules which have been adopted in regard to his particular department of labor. Only in the management of the Girls' Boarding School, the Christian Training Institute and the medical work, are there Committees (called Boards) established to superintend superintendents and form a responsible agency between the individual missionary and the Mission; nor, as far as known, has the success of this exceptional policy in these instances

been such as to recommend its adoption in other cases. As it is not wise for the Foreign Board to interfere with the Mission in the details of its work, so it does not seem wise for the Mission to hamper its different members by additional machinery, especially when that machinery is largely of a personal character, and composed of only a few individuals.

The missionary, supposed to be free and responsible in his special sphere of labor, employs such native helpers, and makes such expenditures, as in his judgment are necessary to carry on his work with efficiency. If he is the manager of a school, his assistants will be mostly heathen; if the superintendent of evangelistic work, they will be entirely Christian and of good ecclesiastical standing. But whether Christian or non-Christian, they are all subject to his control and can be retained or dismissed at his pleasure. Once, indeed, a class of men, called "Mission servants," were sent hither and thither by the Mission itself and were supposed to hold their position independently of the will of the missionary under whom they were laboring. But later this distinction was lost. Even elders, theological students, licentiates and ordained ministers (all but settled pastors) came finally to hold the same relation to their work as other employees and could be discharged by the superintendent if he saw fit—although, in the case of ministers, sanction by the Mission itself was required to make the discharge final. In 1893, as one of the results of a memorial sent up to the General Assembly, the validity of the old rule was again recognized and native ministers acquired anew the rights of "Mission servants," though they could still be temporarily suspended by the superintendent in charge.*

This autocratic method of management prevails largely also in some other Missions besides our own, but with minor modifications.

The simplicity of the policy is evident; and, were the missionary always wise and just, its efficiency and general usefulness would be undoubted. The unimpeded will of one man would make every part of his machinery as free from defects, and as smooth in its operation, as is possible with the materials at his disposal. Native helpers would seek above all things to please their *sahib*, would naturally suppress every feeling and every act which might be construed as rebellious or antagonistic, and would do his every bidding with alacrity. Unity of purpose, harmony of movement, vigor of action and possibly largeness of result, would be secured.

* See Note 2, p. 415.

Whether this policy, however, even in an ideal condition, accords with the genius of Presbyterianism, pays proper respect to the plans, official acts and interests of ecclesiastical bodies and ecclesiastical institutions, allows every man his full rights, is best fitted to satisfy native Christians, elevate their motives, or build up a zealous, self-acting, mature, native church, and may be viewed with indifference as a highly excellent, although confessedly temporary, form of missionary effort—are questions about which men may differ, and of which more may be said hereafter.



VARIETIES OF LOCUSTS.



CHAPTER XIV

SECULAR WORK

Learning the Vernacular Languages—Financial Business—Sub-Treasurers' Work—
Superintendents'—General Treasurer's—Purchase of Land—Building Houses
—Repairs—Teaching and Managing Schools—Medical Work—Remedies Dis-
cussed.



CONTRARY to the opinion which most people have, a missionary's work is often to a considerable extent secular in its character—much more so on the average than that of a minister in gospel lands; and almost necessarily this is so.

The acquisition of the foreign languages through which he must operate is an intellectual and a physical process which meets him at the outset, and absorbs a large share of his time and attention. Sounds are to be apprehended and accurately made; words are to be learned; grammatical rules are to be acquired; books are to be read; a strange chirography is to be rendered familiar to the eye and the hand; attempts at conversation and public speaking must be made. For a time the learner's mind dwells on little else than strange forms, sounds and idioms. Like a jingling ditty, which one has chanced to repeat too often, or the positions and movements on a chess board to him who spends much time at the game of chess, such linguistic peculiarities present themselves at every turn and shut out more serious thoughts. The victim (if such he may be called) is continually translating, criticising, practicing. Even the house of God, where truth is presented in new and imperfectly apprehended language, and where many strange expressions meet him for the first time, is not free from the exercise. The newcomer is verily persecuted by the spectre of a foreign speech. It even haunts him in his dreams. And this condition of things does not disappear altogether very soon, nor very suddenly, in any case. Gradually, of course, it passes away; but it lingers longer than some would imagine.

The study of the country, and of the manners, customs, prejudices and other peculiarities of the people, is also a process which requires much observation, reading and experience of a secular character. It is well for missionaries, perhaps, that they have not now the miraculous gift of tongues—unless, indeed, they possessed with it an equally miraculous power of understanding fully the subjects with which they have to deal. Many unfortunate mistakes would be made by new missionaries if they could begin their missionary efforts at once. A knowledge of one's audience is necessary to insure appropriate remarks and judicious evangelism. Even under present conditions the foreign laborer is sometimes exceedingly unfortunate in his statements—to say nothing of the frequency with which his imprudence is hidden, or nullified, by imperfections of speech. The preparatory work to be performed by a missionary, therefore, in the direction just indicated, is by no means small.

And then, after his labors are fairly begun, he finds, often to his surprise, that spiritual work, strictly so-called, is far from being all that he is called upon to do.

Financial matters, for instance, must absorb many hours of his time. Even if he is not a sub-treasurer, he is necessarily required to keep accounts. He must look after the wages of his subordinates and approve the monthly bills which they present to the treasurer proper. He must also be responsible for incidental expenses, and note down every one of the items, large and small, which make up his debits and credits—all of which must be handed in every month to his superior in the financial department. But, ten chances to one, he is the sub-treasurer himself and must "keep" his own "books." This involves the transcription of all accounts into a day book and a ledger, the balancing of these at the end of the year, to



OFFICERS AT A TEMPLE.

show that his accounts are correct, and that he has not overrun his estimates—a work which has often cost missionaries many an anxious thought. It involves also, frequent letters to the General Treasurer for money—as well as to the bank through which the business is done—and the changing of government notes into silver rupees, which is sometimes an annoying process. It involves, moreover, the payment of employees and others, when their monthly work is done, and taking from them receipts as vouchers. All, too, must be submitted to the Mission, or the Financial Committee, at its annual meeting, for approval or disapproval.

The amount of labor included in the sub-treasurer's work may be inferred from one example, that of the writer as superintendent of the Christian Training Institute. His books show expenditures under thirteen different heads, and receipts under four heads. The former comprised Boarding, Books and Stationery, Clothing, Doctor and Medicines, Library, Professors' Salaries, Teachers' Salaries, Servants' Wages, Scholarships, Traveling, Repairs, Allowances, and Incidentals; the latter, Fees, Private Support, General Treasury, and Miscellaneous. Some of these heads, too, suggest a great amount of trouble. Take, for example, Boarding. Food and fuel must be purchased every week or month, inspected, weighed and put into the store-room, and the quantity and cost of each kind noted down; then it must be measured or weighed, as it is daily given out to the cooks; then the prepared food must be inspected and sampled, from time to time, and complaints attended to; and all through the process a sharp lookout must be kept up for pilferers. Take again the item of Clothing. Cloth must be purchased at the lowest market price, measured and paid for; tailors must be secured to cut it up and make it into garments of various sizes; these must be assigned to the different boys and labeled, and from week to week they must be changed also and given to the washerman; while not in use they must be kept in a safe place; when damaged they must be repaired; and an account must be kept, not only of what each boy receives, but also of what the washerman receives and returns, and of all expenses for manufacture or repair. Similar trouble is necessary in reference to shoes, caps and turbans. And so we might go over the whole catalogue. One can easily imagine how much precious time is consumed in the different departments.

If a man itinerates he must keep an account also of his traveling outfit, his camels, his daily expenditure for fuel, feed and other mat-

ters. If he keeps a bookshop, he must, from time to time, take an inventory of his stock, note down daily sales, and go (or send) to the general depot for new supplies. If he superintends a press he must attend to the various matters which are required to keep it in constant and efficient operation; and have his note-book convenient, so that he will not forget any outlay.

In addition to such financial work, the General Treasurer must keep up a correspondence with the Treasurer of the Foreign Board in America, look after an advantageous disposal of his Bills of Exchange, keep a bank account, see that each sub-treasurer gets his monthly quota of funds, provide in some way for deficiencies, keep a record of all his transactions, report annually to the Mission and the Treasurer of the Foreign Board, and make out balance sheets for publication.

Akin to such labor is the acquisition of land for mission dwellings, village schools, hospitals, churches, bookshops and other necessary purposes—also the erection of suitable buildings, and their repairs from time to time.

It is generally difficult to acquire real estate in India. Foreigners are viewed with distrust; and missionaries labor under the additional disadvantage of being professed agents for the introduction of a new religion into the country. Few, therefore, like to sell them land or houses. Even a large price will often fail to induce a man to part with his possessions. Besides, property belongs to families rather than individuals, and the head of a household would not like to sell his ancestral estate without the consent of his friends, even if he could do so. And more than this, a man's neighbors also have something to say in the transaction. According to an ancient Indian law, intended to protect a village from the intrusion of strangers, people owning land near that which has just been sold, can, within a limited period, claim the latter, by themselves paying the sum for which it has changed hands, and thus cut out the alien purchaser. This right is called the *haqq-i-shufa*. It often stands in the way of a good title, and hinders the efforts of a missionary to get for himself a local habitation. Our superintendents have often labored for years to obtain a property foothold in certain places; and sometimes they have failed in their object after all.

The erection of buildings is also a very common, as well as a very troublesome and tedious, work in a mission field. Probably forty or fifty different structures have been put up during the past fourteen

years by our own people. Mr. Scott's work in this department aggregated a value of perhaps 14,000 rupees before his last return to America; Mr. Lytle's still more; the writer's own about 48,000 rupees, and that of the whole Mission more than 100,000 rupees. As a general thing, too, every part of this kind of work must be superintended by the missionary himself. First, he must make a plan of the building and calculate how much of each kind of material is needed. Then perhaps he must manufacture the brick, though in large stations this can be found ready-made for sale. When bought, the brick, as it is delivered, must be inspected and counted. Lime and other materials, for mortar and concrete, must also be prepared or procured, under close personal supervision. Logs, too, must be bought; and in doing so several trips, perhaps, must be made to the river depots whither they have been floated from the mountain forests. Afterwards these logs must be transported to their destination, sawed into lumber by hand, and made ready for the carpenter—all under the eye of the *sahib*. Then the bricklayers, carpenters and common laborers must be set to work at their various tasks, their roll called morning and evening, their work inspected several times a day, mistakes corrected, lazy or inefficient employees weeded out, and provision made for every emergency. As the business advances, glass, putty, tiles, paint and other articles must be purchased, and new men employed to put them in their proper places. Weekly pay bills must also be made out and the wages of every laborer duly paid. And a strict account must be kept of every item of expenditure—to be reported to the Mission when the work is done.

At home, where building is accomplished with such astonishing rapidity, people may regard this branch of our labor as comparatively small. But the circumstances in America are very different; and we may safely assert that such work in India gives a man at least five times as much trouble as the same amount does here. The erection of a 5000-rupee house virtually constitutes a whole season's labor for the missionary in charge.

Besides building proper also, we must notice the missionary's work of making yearly repairs, which, though not so expensive as the former, is, in proportion to its cost, still more tedious and annoying.

Our work of education, too, involves a great deal of secular labor. True, the great end of our educational system is religious—the conversion of sinners and the edification of saints—and the consideration



THE LADIES' MISSION HOUSE, JHELUM.

of this feature will come farther on. But the machinery is largely secular. Bible instruction, as a rule, cannot occupy more than one hour every day. The rest of the school time must be filled up with ordinary recitations. Sometimes the missionary may delegate such tuition to other persons. But often he does not do so entirely ; and always, if he wishes to draw large pay for his superintendence from government sources, must he spend several hours daily in teaching some of the branches of the university curriculum. Religious instruction is not taken into account by government inspectors. And then the general work of superintendence necessarily involves a great deal that is secular. Teachers must be looked after, their work tested, and, when vacancies occur, their places filled. Examinations must be held from time to time, reports made out, pay rolls inspected, fees, scholarships, repairs, grants-in-aid and other matters looked after ; and sometimes even the physical training and authorized amusements of the school require attention. Only those who have had experience in educational work can properly sum up the whole.

And these remarks apply not merely to the High Schools and other institutions, intended more particularly for the conversion of the heathen, but also in a large degree to the Christian Training Institute, the Girls' Boarding School, and such village schools as are established more especially for the edification of Christians.

Similar remarks may also be made in regard to medical work. Every missionary must pay some attention to sanitary matters and the art of healing, whether he be principal of a school or superintendent of missions. When pupils get sick the instructor would be hardhearted, indeed, if he left them altogether to the tender mercies of their ignorant friends ; and when the institution is a boarding school he is especially responsible. As the minister goes forth on his preaching tour also, it is impossible for him to escape the pleadings of the afflicted for relief. Invalids often crowd around him ; and his mission as an ambassador for good would suffer greatly if he turned them all away without help. Even as he sits at home applications for medicine are of daily occurrence. Missionaries, therefore, cannot well escape the secular work of distributing medical remedies and healing disease ; and frequently this work breaks in pretty seriously upon their time and strength.

And especially is this true of medical missionaries, strictly so called. For this particular object they have gone out to the field. Scores of

"cases" are daily brought before them in the dispensary, or the hospital—besides those that must be treated in the homes of the people. It is difficult for a skillful and successful doctor to find an hour's leisure for any other business than that of his immediate profession. Direct religious instruction must be largely delegated to other hands.

Connected with even the most purely spiritual departments of missionary labor also, is an unusual amount of business which may be called unspiritual and secular. The preparations for bazar preaching, evangelistic tours, literary production or even pastoral work, and the accompaniments which environ them, are largely of the earth, earthy. A big setting is required for the precious jewel.

But, it may be asked, is there no remedy for this state of things? Cannot some substitute be found for religious agents in doing secular work? Might not a layman be sent out to the field to assume the great burden of keeping accounts and erecting houses? Might not building, at least, be done by a contractor? Cannot natives be employed to lessen the task of foreign missionaries? Might they not act as sub-treasurers, teachers and medical assistants? Might not the advice of Hobab to Moses be followed, aids appointed, and the leaders be set free for higher and more spiritual work?

To some extent this is done, as I have already hinted. Sub-treasurers sometimes get their subordinates to keep special accounts, and report from time to time. Almost all the secular teachers in our schools are natives, and most of them non-Christian. Assistant overseers and special agents are employed by superintendents in the work of building. Apothecaries, nurses and native doctors are hired to help a physician-in-charge. Much of the drudgery, and comparatively unimportant business in every department, is delegated by a missionary to persons of smaller pay and lower office.

But the amount of economy and substitution which can thus be secured is unavoidably limited. A lay missionary, appointed for purely secular work, would not be less expensive than a minister. Nor could he assume all the labor of keeping accounts or building houses, to say nothing of the superintendence of schools. Necessarily he would be dependent on local agents for nine-tenths of the details of his business. He could not be everywhere at once. And the local agents employed ought not in most cases to be of lower rank than himself. Nor can responsible contractors be found in many (if any) of our stations; and, if secured, their work of superintendence would prove more costly than

that of the missionaries themselves. Schools, too, that are taught chiefly by non-Christians, are of little account as religious agencies without a strong infusion of missionary zeal and missionary scrutiny. Nor can physicians well delegate much of their work in healing the sick to others. The responsible head must be present whenever possible.

Besides, even supposing a radical change of policy in this matter practicable, the general question comes up whether anything would be gained by shifting all secular work from the missionaries to the shoulders of Christian natives.* Of course they ought to get some training in this direction, so as to assume in due time all the responsibilities of an independent church. But native helpers of character and capacity are comparatively limited, and they are all needed in a spiritual sphere. Why subject them to such an extensive worldly influence and draw them away almost entirely from the great work of spreading the gospel? Would not the native church suffer thereby? Unfortunate, indeed, is it that missionaries are involved in so much that appears alien to their calling. But is it not better that they bear the chief part of this burden themselves and leave their converts freer for religious growth and religious activity? Will not the cause of Christ there be further advanced, in the long run, by this policy than by the opposite?

* I take it for granted that no one would insist on using non-Christian natives any more than we do. Some think that they ought not to be employed at all, especially as teachers.





CHAPTER XV

EVANGELISTIC WORK—I

Aim of Missions—General Principles—Home Religion—Employer's Influence—
Social Intercourse—Mistakes Corrected—Bazar Preaching—Melas.

THE great object of Missions, like that of our Lord's advent into the world, is to save sinners and thus manifest the glory of God—that is, to save sinners from the guilt, the power and the consequences of sin, not only in this life, but also and especially in that which is to come. Hence, it is not primarily to educate, or civilize, or humanize the heathen, although such ends are important ; nor is it to secure the adoption of a religion which is better than others only in the sense that it is the highest of its class, every one of which is measurably useful in accomplishing the same end. It assumes that all men are sinners and exposed to God's wrath, that Christ is the only Saviour, that the Bible is God's only inspired book, that the interests of eternity are immeasurably superior to those of time, and that other religions, having no basis in divine revelation and failing to save the soul from everlasting death, are therefore false—in other words, that besides that of Christ "there is none other name under heaven given among men, whereby we must be saved."

But Missions have reference not only to the present generation but also to their posterity. Hence missionary work proper keeps both classes in view, and includes two things:—first, the offer of salvation to living men and the conversion of their souls ; secondly, the training of these converts and their organization and development into a steadfast, active, self-supporting and self-perpetuating church.

Without the former, not even a beginning would be made. Without the latter, no permanence could be given to the movement and no assurance felt that the work would go on in after time. The first has special reference to the present generation, or at most the present age ;

the latter looks forward to other generations and subsequent ages. The first furnishes the material out of which that self-propagating organism is formed, which is expected to exhibit perpetual life. Without the former, missionaries might better stay at home altogether; without the latter, they can never safely abandon the field and return finally to their native land.

The conversion of souls (a missionary's first object) comes inevitably as the effect of regeneration. Regeneration is a divine operation accomplished, in the case of responsible persons, by the power of the Spirit through the presentation of gospel truth. It is a sudden, radical, supernatural change—called in the Scriptures a new birth, or a new creation. When this change takes place, the subject naturally turns to God and holiness; he becomes a follower of Christ; he is converted.

Usually some kind of preparation precedes this change. God generally manifests his regenerating power according to the laws of the human mind and of that moral force which we call influence. As a rule intellectual belief in fundamental error is removed and a historical belief in Christianity created before the crisis comes. Conviction of sin also is a common antecedent. Hence, the value of science, religious controversy, Christian evidence and the ten commandments as factors in missionary work. In like manner, too, there is often a kindly feeling cherished towards Christians, and especially Christian ministers, by those whom God subsequently calls from death to life. Hence, the value of good example and benevolent acts, or institutions, in the propagation of our faith. Reference must be had to both the head and the heart in trying to convert others. But this preparation may be very brief in point of time and very slight in point of character—if not, to all human view, entirely wanting in some cases. Certain it is, at any rate, that such an influence, however important as a preparation, is not the direct means, any more than it is the efficient cause, of real conversion. The appointed means through whose instrumentality divine life flows from the Spirit of God into a soul is some Bible truth; and generally the truth which is most blessed to this end is what we call simple and fundamental, the essence of the gospel.

But plans and contrivances are necessary to secure an audience and obtain a favorable hearing for the gospel. Some men are more easily reached in one way, and some in another; while many stand aloof and defy almost all efforts to arrest their attention. This is true in every land, but especially in heathen lands.

Hence the great variety of methods in missionary work.

Perhaps the first way in which foreign laborers generally begin the spread of the gospel is through home influence, and especially family religion, the audience being their own domestics. By a life of impartiality, justice, honesty, purity, and kindness they are sometimes enabled to make a good impression upon their dependents even before they can speak well the language of the people. Then, as soon as possible, family worship is conducted at least once a day in the native tongue, and all servants are expected to be, and generally are, present. At this service the Bible is read, and perhaps explained, and God is addressed at the throne of grace in simple words. It may be, too, that a Psalm is sung. The whole exercise, repeated in varied and attractive forms, is naturally impressive, and sometimes leads to saving results. And then, as occasion offers, the mistress of the home will read the Bible to her only female servant (the *ayah* or nurse) and teach her in a familiar manner the way of salvation. On the Sabbaths, also, when the family is on the hills or at a distance from regular preaching, all are called together at a suitable hour to hear a more extended and formal discourse in reference to divine things; nor is this service neglected when the *sahib* is absent from home, as is often the case; for his place is filled, and frequently well filled, by his wife. Indeed, the *mem-sahiba*, as she is called, is the more powerful factor in this domestic missionary work, coming in contact with her dependents, as she does, so frequently, and visiting their families so often in their own houses, especially during times of affliction.

Of the value of this method of work, when employed in a proper manner and accompanied by sincere prayer, there can be no doubt. Beyond the missionary circle, too, it has been found very effective. It is said that almost all of Gen. Pryor's servants were brought thus to confess Christ. The sphere is not large; but within this sphere the light may, for that very reason, be made to shine all the more powerfully.

As a further extension of this method comes the influence which a missionary may exert over his employees. When itinerating, superintending a school or erecting a building, he always has under him a number of non-Christian teachers or laborers. The relation which he sustains to them forbids anything like compulsion in religious matters, and often requires him to bear patiently with their superstitions and Pharisaical forms. He must do nothing to break a Hindu's caste. He must allow a Muhammadan to say his prayers as frequently as his

conscience, or his desire to rest, demands such an exercise; and that is generally pretty often.* But, notwithstanding this, his position as employer also gives a missionary the opportunity to speak a word occasionally in behalf of his own faith; and by tact, with the blessing of God, he may sow seed which will afterwards bring forth fruit. Often a very tender feeling exists between an old employee and his superior, and on this feeling through divine help may be grafted the higher principles of spiritual life. At any rate prejudices against Christianity may thus be removed from the hearts of bricklayers, carpenters and coolies, and, through them, from the hearts of a whole community; and the common people generally may, in this way, even acquire an admiration for the character of the good *sahib*, who has ministered so largely to their temporal necessities, as well as for the religion which he represents. Thus a popular sentiment begins to spring up which is favorable to the spread of the gospel in other ways.

Similar to this in some respects is the influence which a missionary exerts in his ordinary intercourse with others. Orientals, at least the people of India, are sociable in their nature; and there is no subject upon which they are more willing to converse than that of religion. Reverence for a superior Power, or Being, is grounded in their nature so fundamentally that the absence of religious sentiment, and religious profession, in any one is considered a great disgrace; and to call a man *be-din*, that is irreligious, is the greatest of insults. Skepticism and agnosticism are foreign products, and are found only among Europeans, or those educated natives who have come under the influence of English infidelity.

Easy then is it to draw out a business man, a loiterer, or a fellow-traveler on the subject which engrosses a missionary's thoughts. The reverse, which so generally, and, I may say, so unreasonably, prevails in Christian lands, is unknown in the far East. A companion's feelings are never hurt by a respectful reference to his religion. And every branch of the theme, too, may be touched. The nature of God's being, his relation to the universe, his modes of communication

* Muhammadan law requires its adherents to pray five times a day:—just before sunrise; shortly after noon; about three or four P. M.; just after sunset, and when night has set in. At three other periods prayers are optional—namely, when the sun is well up; about eleven A. M., and after midnight. Each prayer is preceded by an ablution of the hands, face and feet; and the whole exercise will average perhaps ten minutes in length. For attitudes in prayer, see illustration, p. 117.

with men, human depravity, transmigration of souls, the consequences of sin, salvation, *nirvana*, temple or mosque worship, the mysteries of the Christian faith, the evidences of its superiority and a multitude of similar topics may be discussed without offense. Sometimes, indeed, one meets with scowling pundits, or rabid maulvies, who can themselves say nothing pleasant to a Christian, and who can hear nothing opposed to their own views without anger. But generally the reverse is true.

Hence, a great opportunity is given in the varied experiences of social intercourse to present Christ and his salvation. As the missionary, or the native Christian, sits in a *banya's* shop, reposes under a *pipal* or a *banyan* tree, trudges along a country road on foot, stops at a bungalow or a *serai* (native inn), watches the farmers at work in their fields, refreshes himself with a drink at some shaded well, chats with his neighbors, receives calls from high-caste *babus*, travels by rail or climbs the mountain steep, he can often drop a remark, or present a series of truths, which under the illumination of God's Spirit ends in a saving result. Well do I remember a religious talk which Dr. Gordon gave some Himalayan peasants whom we met at Kala Patthar—a big, black-faced stone on the side of a mountain 15,000 feet above the level of the sea. And of my own conversations by the way, one highly interesting is recalled which was held with a Hindu bachelor of arts, on the subject of prayer, as we were traveling together from Lala Musa to Bhera.

In this way, too, as well as by the last mentioned, a favorable knowledge of Christianity is diffused among the masses of the people, and something done to create that Christian atmosphere which, it is hoped, will one day envelop the whole region and make conversion a comparatively easy, natural and common process.

And here, before advancing further, it might be well perhaps to correct some false impressions which are abroad in certain quarters.

One is that we can readily classify conversions so as to designate definitely by what methods they were secured. Occasionally, indeed, this may be done. Where a new convert has been reached only by one method, or where his religious experience is so distinct that he can point out the exact influence which has been used by the Spirit for his great change, we may feel some certainty in regard to the matter—just as, on the other hand, when a particular method has lain entirely outside the range of a new convert's experience, we may confidently assert

that it has had no influence over him. But in the case of many converts no such definite judgment can be given. Where missionary methods are numerous, and often widely brought into use, and overlap one another, and where inquirers, before taking a stand for Christ, touch missionary work at many points, it is frequently impossible to say just under what influence the tide began to turn.



BANYAN TREE AND WELL.

(From a Punjabi drawing.)

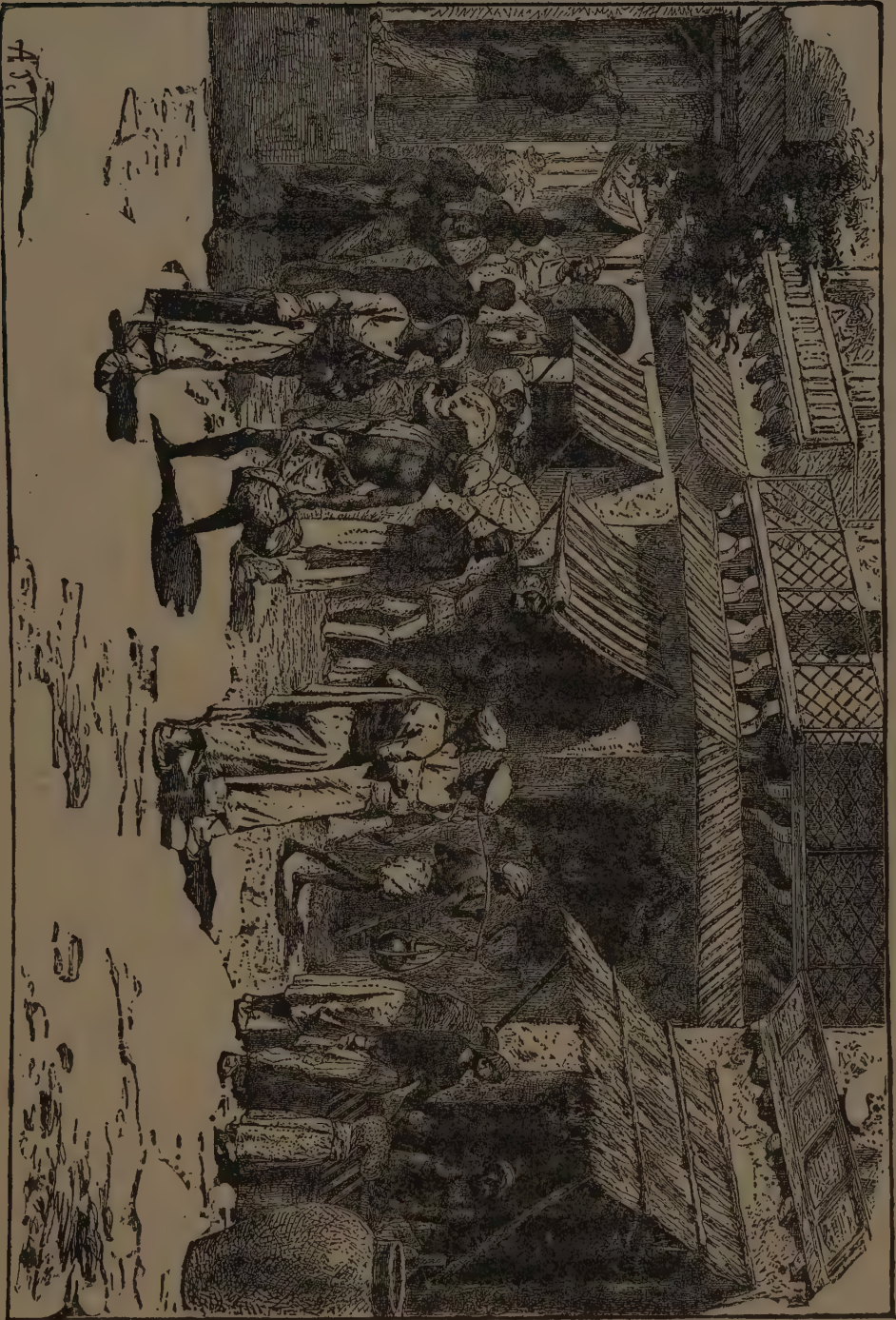
Equally difficult, therefore, is it for a missionary, or a native worker, to decide that this convert, or that, has been the fruit of his own individual labor. In inducing persons to enlist in the work of foreign missions, too much stress has sometimes been laid upon the idea that, while in Christian lands much uncertainty prevails on the

subject, in heathen countries a minister may be quite sure what souls have been given to him for his hire—that is, he can positively say in regard to many professed Christians, “These have been given me as my crown of rejoicing; I alone have been made the instrument of their conversion.” But in comparatively few cases can Christian laborers there, any more than here, and especially foreign missionaries, make such assertions with any degree of confidence. Fellow-workers, fellow-Christians, Bibles, tracts and other agents or means of influence, are so numerous, and gospel methods are so dove-tailed one into the other, that we are compelled to say, “Not unto us, O Lord, not unto us, but unto thy name give glory.” Blessed, indeed, is it to feel that one has a share in the movement—a part in founding God’s church where other men have not labored; but for his full and exact hire every one must wait until results are classified by an infallible hand and each “shall receive his own reward according to his own labor.”

And in harmony with all this may be observed the difficulty of determining the relative value of different methods of missionary work. Of course we may look at them *a priori*, and determine which are more or less likely to accomplish the end in view; we may notice how far they correspond with the principles of human nature or the examples and the teachings of God’s word; we may tell whether they tend to exalt human rather than divine wisdom, or civilization and culture rather than holiness; we may note whether they give many and favorable opportunities for religious effort, or the contrary; we may even broadly make an estimate of their different results in the past and ascertain which upon the whole is apparently most useful. But at best the comparison is an imperfect one and should always be made with great respect for contrary views.

Returning from this brief digression, it should perhaps be remarked next that the first formal evangelistic work which a missionary is likely to undertake, especially if he be a pioneer, is that of *bazar preaching*. A bazar is a street, or a square, where common business is done and where crowds assemble. There the shops, or stores, are found. There merchandise is sold or exchanged. A town, or city, may have several bazars, such as the grain bazar and the shawl bazar; but generally one of these is more prominent than the rest and hence is called the *sadr*, or big bazar.

Bazar preaching is therefore what we call street preaching at home. Against this method of operation laws in India are not very strict, or



CHANDNI CHAWK, THE CHIEF DELHI BAZAR.

at least not very rigidly enforced. Fakirs of all kinds, jugglers and mountebanks may stop almost anywhere in the place of general concourse and for a time exhibit their shows, or perform their pranks. No one is likely to disturb them. So is it with the representatives of different religious faiths. The bazar is comparatively free for the propagation of their tenets, or at least practically free. Christian workers, therefore, avail themselves of the liberty of there making known the gospel.

If a foreign missionary be present little difficulty is experienced in securing an audience. Curiosity will lead people to crowd around a white man. They want to get a close view of his odd hat, dress, traveling rig* and manners, and see how he can talk their language. Like the Athenians also, they often wish to hear what the "babbler" has to say. They take a certain kind of delight in the "strange things" that are brought to their ears. At least what they see and hear gives them occasion and materials for gossip.

Should the collection of an audience be delayed, however, perhaps some one strikes up a spiritual song—either a Psalm set to Western music, or a *bhajan*—and is joined in singing by his companions. In some Missions a concertina, cornet or other musical instrument is often employed. In either case the exercise is almost sure to arrest the attention of wayfarers. Music has charms to soothe and please the Indian ear. In rare instances, pictures, religious or otherwise, are presented to attract the eye—either with or without a magic lantern. Very often, however, a bazar preacher, without any other preliminary, immediately begins with the reading of God's Word. This itself will draw people around him in most cases.

And, however the audience may have been secured, such an exercise as this at any rate almost always forms the first part of the service proper. Nothing is more likely to win the hearers under such circumstances. Indian people of all classes have great reverence for any Book which claims to be of divine origin. The preacher may be fallible; but if he has a "Thus saith the Lord" for what he proclaims, prejudice is disarmed. The authenticity and the genuineness of the volume are matters of secondary consideration, and do not affect the primary attitude of their minds.

Generally a plain passage of Scripture is selected—a parable, or a miracle, the story of Christ's death, the history of the fall of our first

* A bicycle attracts multitudes.

parents, or a description of human depravity; and this, or the Psalm sung, becomes the basis of an address which is made as practical and personal as possible. Remarks are also offered by others besides the principal speaker, and variety introduced. But, for obvious reasons, prayer is frequently omitted.

While these exercises are in progress the audience is constantly changing. One man goes and another comes. There may indeed be an entire alteration of the constituent elements of the assembly. Only one thing is certain: all will be men. If a woman hears anything it will be through a latticed window overhead, or from the counter of a neighboring salesman where she is transacting business; possibly from the roof of a house which forms part of her *zenana*.

In its primitive form bazar preaching means that the preacher must stand on the public highway and proclaim his message. But a *banya* often allows you to sit on his counter,* or, if he has such an article, will offer you a chair, which, under the circumstances, is a great boon. As the years roll on, too, some shop will be hired and made the basis of operations—serving not only as a bookstore, or a reading-room, but also as a point where morning and evening the gospel may be proclaimed to passers-by. Such centers have been established in Jhelum, Pathankot, Sialkot, and perhaps other places. Where this is the case, even if the police should appear and order your hearers to “move on,” you are yourself perfectly secure, sitting as you do in your own rented house.

It must not be supposed by any that quietness is the distinguishing characteristic of a bazar audience. Far from it. Many persons, indeed, listen respectfully and make no sign of either approval or disapproval. But it is different with others. A few exhibit astonishment at the good news. Some, especially Hindus, will cry out “That’s all true,” or “The Sahib is right,” or “Your religion is good for you, and ours is good for us; let every one follow the path that his fathers trod.” Some will ask questions—often of the most difficult or irrelevant character—and try to embarrass the preacher or get up a laugh at his expense. Some—Muhammadian bigots or Aryans, for instance—will present objections, or flatly contradict the speaker, reading perhaps

* This is simply the front edge of the floor of his stall. It faces the street and is two feet or two and one-half feet high. Any one who has ever seen the shops of Pompeii or of modern Italian towns can easily understand the architecture of our Indian bazars.

out of the Koran, or an infidel book, to establish their points ; and frequently bystanders of this class will try to break up the meeting, or turn it into an assemblage for the propagation of their own religious views. Occasionally, too, they carry their violence so far that the police are asked to interfere and quell disturbance.

As might be supposed, therefore, every one does not make a good bazar preacher. Ready wit, a quick ear and a nimble tongue are necessary for success in this capacity—also that mysterious power by which men can naturally overawe opposition and keep a restless audience under control.

Of the value of this method of evangelization on the whole, however, there can be no doubt. In some cases definite conversions are reported ; in others, persons are led to become inquirers and frequent callers on the missionary or his assistants—the final result being a full confession of faith. Often men hear something of Christ in this way who are never otherwise brought within the sound of the gospel. An opportunity is thus given also to discover the spontaneous sentiments of the people, their great difficulties, and the objections that active opponents make to the truth which we proclaim. Even the wrangles which are started and the bitter words which are sometimes spoken by enemies, may be so managed, or answered, as to secure the complete discomfiture of our assailants and turn the tide of general feeling in our favor. A quick and happy repartee will often drive an opponent disarmed from the field. While, then, bazar preaching is a difficult mode of evangelism, and should not be employed by those who are constitutionally unfitted for it, and while its place is no doubt being gradually taken by bazar chapels, and other methods of work which are quieter and more successful, it is not only one of the most interesting and picturesque ways of preaching Christ, but it has also been an important agency in the spread of the glad tidings of salvation and the diffusion of that knowledge without which the heathen must perish.

Of a quieter and perhaps more useful character is what may be called back street, private court, or *mahalla* preaching. This takes place beyond the din of the bazar, in some retired part of the town or city—on a vacant lot, at a point where several ways meet, or in the outer court of some friendly man's house. Perhaps the people of the neighborhood are brought together by previous visits to their houses, or messengers sent to announce the time and the place of preaching ; or perhaps a drum, singing, or a display of pictures answers the same

purpose. Generally a light bedstead, called a *charpai*, is brought out for the preacher to sit upon. Here, as in the bazar, the main part of the hearers will be men; but frequently women also are seen peeping around the corners of the walls or over the edges of the house roofs. Besides the freedom from disturbance which this method usually brings, it also insures a more homogeneous company of listeners, and the messenger of divine truth can regulate his thoughts and words accordingly.



GREAT MELA AT HARDWAR—HINDUS BATHING.

Each *mahalla*, or ward, is generally inhabited almost exclusively by one kind of people—Hindus, Muhammadans, Sikhs or some other class. Moreover, when the service is finished at one point the preacher and his assistant can move on to another quarter and obtain a new audience. Thus a great variety of work can be done and a large number of hearers can be reached.

Preaching at *melas* partakes very largely of the characteristics of

bazar preaching. A *mela* (or fair) is a great gathering of people assembled for the purpose of celebrating some religious event, or for commercial purposes; and very often both objects are combined. It also provides an occasion for friendly intercourse and for amusements of every description. Almost always such *melas* are held at stated places—near a temple, a shrine or a celebrated tomb. Every one, too, has its appointed season—generally annual, but sometimes after longer intervals.

Of these there are two each in our Sialkot and Gurdaspur fields of sufficient importance to be specially mentioned—besides others elsewhere. One is that held in April at the shrine called Ber Baba Nanak near Sialkot. Here the Baisakhi festival at the commencement of the new Hindu year is kept with great rejoicing, as many as ten or fifteen thousand people being sometimes in attendance. Another is the cattle fair held at Gulu Shah's tomb, about six miles from Pasrur, "which lasts a week and on the principal day (September 21st) is attended by over 70,000 persons, who come from all parts of the province." The two belonging to our Gurdaspur field are held—one at Kalanaur, in March, and the other at Pindori, seven miles east of Gurdaspur City, in April. Gujranwala District also furnishes some important fairs, especially one of the Sikhs at Eminabad, and one, which lasts a month, at Drunkel, in honor of Pir Lakh Datta.

When a Christian laborer wishes to proclaim the gospel at such places he usually puts up one or more tents and provides sittings (mats or benches) for a large number of people. This indicates that he "means business," encourages people to tarry and listen, and insures better order than he would have in a tired, restless, standing crowd—to say nothing of the comfort which it brings to himself. He also secures as many assistants as possible, so as to keep the time fully occupied and provide variety of entertainment. Sometimes the whole working force of a District may be called in for such occasions. And then, to obtain the best results, the speakers will be thoroughly organized for their particular work, study up specially assigned subjects and come prepared to make effective addresses. Psalms also are often sung at intervals, tracts distributed and every effort made to impress and instruct the people.

Were it not for the general din and confusion of the *mela*, a congregation of 500 or 1000 persons might often be collected within the sound of the preacher's voice; but, owing to the cause mentioned, not

more than about 200 can comfortably hear the gospel at any one time. Still the results are sometimes wonderful. Frequently persons have been brought to confess Christ then and there, and some have even broken caste and received baptism before the assembled throng. This was a common experience under the preaching of the Rev. S. Knowles of the M. E. Mission, Gonda. But such baptisms were discouraged within our own field, and at last by the Methodists themselves—partly because there was so little opportunity of testing the genuineness of the conversions, and partly because the applicants often lived at a great distance, even beyond the bounds of the minister's mission territory, and the initial step could not be followed up with suitable pastoral care and instruction.

Like bazar preaching, however, preaching at *melas* helps much the diffusion of gospel light and the preparation for successful work in other ways.

In 1883 some men from the neighborhood of the Ravi river came to our missionaries in Gurdaspar and Zafarwal for baptism, who had heard the gospel at a *mela* and had thus become convinced of its truth; and, after inquiry, it was found that the good leaven had spread in their neighborhood to such an extent, through their instrumentality, as to affect many villages and over 200 people.



SEARCHING THE JUNGLE.





CHAPTER XVI

EVANGELISTIC WORK—II

The Educational Policy—Dr. Duff's Course—Government Education, its History and Provisions—Mission Schools—Their Lack of Conversions—Causes—Arguments Against the Educational Policy—Arguments in Favor of it—Present Duty—Policy of the U. P. Mission—Conclusion.

BY an educational method of evangelism is meant that which contemplates the conversion of the young through the opportunities given, and the influence acquired, in training their minds and communicating to them secular knowledge.

The Rev. Alexander Duff, D.D., LL.D., is usually considered the founder of this policy. He landed at Calcutta May 27, 1830, and several weeks afterward, in accordance with his instructions, opened up a school in that city which soon grew into a college. This policy, as has been remarked, "was to substitute for the existing evangelistic work amongst the lower classes of Indian Society an educational work among the Brahmans. It was maintained that in this way Hinduism would be attacked at its heart, that when once the influence of Western science and philosophy had been brought to bear upon the philosophy and the pseudo-science of Hinduism, the whole system would crumble to the dust; and, over and above all else, that as the Brahmans were the recognized leaders of Hindu life, their conversion would be speedily followed by the conversion of the whole nation."* As he himself said to the people of Scotland, "We shall, with the blessing of God, devote our time and strength to the preparation of a mine, and the setting of a train, which shall one day explode and tear up the whole from its lowest depths."

His college soon became a great success. More than one thousand names were found on its rolls. Lord Wm. Bentinck, the Governor-

* *Methodist Times.*

General of the day, pronounced the result, in an educational point of view, unparalleled. "From the very first, too, the Bible itself was made a school-book and class-book, and so made distinctly, avowedly and exclusively for religious and devotional exercises." *

Evangelistic and missionary services in the English language were also carried on outside of the college by the principal and his associates, and their successors. And, as the consequence of all, many important conversions took place. Dr. Duff's converts were for fifty years frequently seen in different parts of India, and they were also considered an important and influential class of Christians.

Later, however, a marked change in the situation took place. The education of the people was recognized as a duty of the government, and colleges and schools were opened up under its management and support. In 1854, too, a comprehensive despatch on the subject was sent out to India by Sir Charles Wood (afterwards Lord Halifax) which is called the basis and charter of the present educational system, having been confirmed by subsequent administrations.

Under the stimulus thus given, schools of every grade sprang up in all important places. Some of them were started, managed and supported altogether by the Provincial Governments themselves; but many were simply aided schools managed by local bodies, or religious societies. In 1891 the total number of educational institutions of all sorts in India was 138,054, attended by an aggregate of 3,682,707 pupils—showing an average of about one school to every eleven and one-half square miles of territory and one pupil to every seventy-eight of the whole population. Many of these institutions are colleges and high schools, or in other words, schools directly preparing for college. Of the former there are now 105 arts colleges, with 12,165 students, and special schools for the professions, containing 3424 students.

In each Province, too, a Director of Public Instruction was appointed, with assistants of every kind, and especially Inspectors of every grade, whose duty it is to visit regularly all schools having any connection with the government system and see that they come up in every particular to the required standard.

More than this, several Universities were established, chiefly on the model of the University of London. Three of these—Calcutta,

* Badley's *Directory*.

† See also pp. 121, 122 and 165.

Madras and Bombay—were incorporated in 1857. The University of the N. W. Provinces is of more recent origin, as also is the Punjab University. The latter was called into existence October 14, 1882; but its work had been virtually performed since 1870 by the Punjab University College. These Universities are almost exclusively examining bodies, with the privilege of conferring degrees in arts, law, medicine and civil engineering. “Though not themselves places of instruction, the Universities control the whole course of higher education by means of their examinations. The entrance examination for matriculation is open to all, but when that is passed, candidates for higher stages must enroll themselves in one or other of the affiliated colleges.” *

A ten year's course of study precedes matriculation—three in the Lower Primary; two in the Upper Primary; three in the Middle and two in what is called the Entrance. In the college course proper there are four years—two up to F. A. and two more to B. A. Then there are special courses for M. A. and a dozen other degrees.

In 1881-2 a viceregal Education Committee was employed to inquire into the condition and needs of the whole system and suggest changes. The modifications recommended by this Commission were chiefly those that would bring it more fully into accord with the principles of the great despatch of 1854, which hitherto had been only imperfectly followed. That despatch, while recognizing as a government function the education of the people, provided for the restriction of efforts in behalf of higher education, which could only be reached by the few, and the increase of efforts to diffuse elementary education among the many. It also provided that high-class institutions “should be promoted, not so much by direct government action as by giving grants-in-aid, and by special attention to help on independent efforts to educate the masses.”

The modifications proposed by the Education Commission began to be introduced in the Punjab on April 1, 1886, which forms on that account a marked era in our Punjab educational history. The chief changes made were, first, the transference of more power to Municipal Committees and other local bodies; secondly, the requisition of heavier fees from high-grade students; thirdly, the payment of grants-

* Sir William Hunter.

in-aid, not by special enactment, but according to results ; and fourthly, the commencement of *zamindari* (or farmers') schools, with a special course of study.*

As missionaries had been pioneers in educational work, so they adapted themselves to the governmental system as it developed from time to time, and utilized it as far as they could for the purpose of disseminating Bible truth and converting souls. Indeed mission schools of every grade are reckoned among the best in India. Presbyterians especially have taken an advanced position in the work of high education. Of all the matriculations reported by Protestant Missions in India from 1872 to 1890, more than forty-five per cent. are credited to Presbyterians ; while of F. A.s they claimed more than seventy-seven per cent., of B. A.s more than ninety-one per cent., and of M. A.s seventy-four out of a total of seventy-five ; and had the Bombay Free Church College reported its results it is probable that these percentages would have been materially increased. The Free Church of Scotland, too, it should be remarked, excels all the rest of its order in this department and may be termed the leading educational missionary body of that land. Of high schools also, Presbyterians have a much larger proportionate share than any other ecclesiastical family in India, unless it be the Congregational.

The number of conversions, however, secured by this method of "missionating" is now confessedly much below what it was at the beginning ; and, as a consequence, those denominations which have devoted much of their strength to it have fallen far behind others in the evangelization of their field.

Some of the reasons for this result are obvious.

First, it is probable that there has not been for some years as much earnest, prayerful and persistent effort to save souls through educational work as there once was. This is owing to various causes. (1) The University system now dominates the whole movement and

* While, absolutely considered, great progress has been effected in educational work since it was commenced by the British in India, it must not be imagined by any one that, relatively considered, this work has made much headway. Where only one in seventy-eight of the population is a school pupil and less than six per cent. of the people can read or write in any tongue, and only one in 800 can read and write English, there is evidently much, and very much, yet to be done. Especially is this so in the case of females, of whom it is said only one in 173 can read and write. See pp. 121, 122 and 163.

leads mission schools, as well as others, to aim not so much at spiritual as educational results. The great ambition among pupils is to pass their examinations, secure their certificates, or diplomas, and prepare themselves for positions in government service, or elsewhere. For this object, too, more than anything else, all non-Christian teachers and inspectors labor in behalf of the pupils; and too frequently the same thing becomes, consciously or unconsciously, the leading aim of Christian teachers, and even of missionary superintendents and professors themselves. Conversion of souls becomes a secondary matter. (2) Again, mission high schools and colleges are largely dependent upon fees for support and must be managed so as to please the pupils and hasten their educational advancement, or they will become unpopular and fall to the rear. Religious instruction is therefore given at a disadvantage and is likely to degenerate into a merely literary exercise or a means of intellectual stimulus. (3) Again, as government grants-in-aid are regulated in amount by the size of the roll, the attendance of the scholars, success at examinations and other similar considerations, managers of mission schools are strongly tempted to make everything bend in this direction; and, as Bible teaching counts for nothing pecuniarily, it is in danger of being neglected. (4) Again, owing to the fact that there are now many rival, non-Christian schools, mission institutions cannot be as independent as they were in the days of Dr. Duff and cannot regulate their course altogether to suit the highest ends of religious work. (5) Again, the conversion of a pupil, culminating in baptism, always makes a great commotion, disturbs the discipline of a school, and sometimes almost destroys it—a consequence which its managers will try to avoid. (6) Finally, the idea that educational missionaries should aim primarily and especially at the Christianization of their pupils seems to have been distinctly abandoned by some. One of the professors in one of the leading Christian colleges of India is said to have written as follows: “‘All we want you to remember,’ some one has said, ‘is that you are missionaries first and educationists after.’ That is the very point that I deny. We are not missionaries first and educationists after, but missionaries in, and through and by education, and it is only as we realize this that our work can become truly and permanently effective. If we are to regard our schools and colleges as preaching places where the instruction we give in philosophy, science and history is an entirely subordinate thing, performing merely the function of attraction, like the

drum of the Salvation Army or the orchestra at St. James' Hall, then I for one say, Let us give them up, and hand over the work of education to those who will do it honestly."

But even when religious impressions are made on pupils during school hours, they are probably not now followed up as fully and persistently as they once were by private evangelistic efforts; and this is another reason why educational work is not so successful in converting pupils as it was in former days.

More than this: when the educational policy was started there were not many half-way houses between Christianity and heathenism, where pupils, disgusted with gross idolatry and only partly convinced of the truth of Bible doctrines, could rest and gratify their reforming tendencies. Now we have the Brahma Samaj, the Arya Samaj, the Deva Dharm Samaj, and other similar organizations. Here the awakened are likely to go and stay.

And then God's plan, from the days of the apostles, seems to have ever been to advance the spread of the gospel more among the poor, the despised and the downtrodden than among the rich, the proud and the domineering. In every age and country it has been comparatively true, that "not many mighty, not many noble are called." "God hath chosen the foolish things of the world to confound the wise."* No wonder then that Educational Missions, which work mostly among high-caste people, make a less favorable show in church statistics than those that pursue a different policy.

As a consequence of the long-continued paucity of converts from this policy many missionaries attack it as entirely unjustifiable, and in doing so bring up additional objections, which they consider overwhelming. They say that it is not the plan of Christ and his apostles; that Paul's preaching in the school of Tyrannus was not a parallel case; that it secularizes Christian Missions and leads the servants of Christ to spend much time and strength on intellectual and worldly matters which ought to be spent in religious work; that it tempts to an unnatural and somewhat enslaving alliance between the church and the state; that it leads to the acceptance of money as grants-in-aid which has been obtained by the opium trade, and otherwise tainted with corruption; that it tends to produce among missionaries a class of government apologists, men who are ready to defend public immoralities; that in more advanced institutions it pampers the pride, arrogance and

* See Chapter XXI.

intolerance of educational missionaries and cultivates a spirit far from Christ-like ; that it gives heads of colleges and their associated professors undue prominence in missionary conferences and councils, and magnifies their influence far beyond that of Christian laborers who surpass them in years, experience and evangelistic success, thus marring the general course of missionary movements ; that it assists a class of natives who least need help in India and neglects the rest ; that it aids to swell the list of educated, unemployed, and dangerous political agitators, a class which the government itself is striving to diminish ; that it puts a sword into the hand of Christ's enemies and sharpens the intellects of those who are avowedly anti-Christian ; that it has produced the only organized rivalry and opposition to mission work ; that, by teaching English, it opens up to educated natives the whole armory of Western rationalism and infidelity ; that it spends money on heathen teachers which ought to be expended on Christian preachers, and diverts missionary funds in some degree from the great object for which they were collected ; that it leads to the neglect of work among villagers, low-caste people and others who have shown themselves more ready than the higher classes to embrace Christianity ; that it leads to the neglect of Christian youth and retards the development of a vigorous, highly equipped and aggressive Christian Church ; that it relies upon the assistance of high-caste converts and the power of educated intellect, in other words upon an "arm of flesh," to evangelize India, rather than upon the Spirit of the living God ; and that Providence, by refusing to bless it, has set upon it the seal of his condemnation.

On the other hand, supporters of schools claim that a certain amount of intelligence and mental training are necessary properly to apprehend the gospel ; that the higher classes should not be altogether neglected ; that the educational method is about the only one which can be employed to reach them ; that by this policy we can influence them at an impressible period of life ; that though there are few converts, these few are exceedingly important and in after years become a great power for good ; that, besides the few who are actually baptized, there are some secret converts ; that science tends to destroy Hindu superstition and prepare the way for the gospel ; that all pupils of mission schools get correct views of Christianity and help to prevent or dispel the false notions of our religion which are so likely to spring up among their countrymen ; that most pupils become friends of the missionaries and give them valuable assistance in their village and other

work ; that good schools keep Missions prominently before the public and help to establish their reputation ; that an impression also is thus produced that missionaries desire the advancement of the natives in civilization ; that educational institutions furnish a medium through which to reach the parents and the friends of the pupils ; that by establishing courses of lectures, reading rooms and opportunities for personal intercourse a college may be made the centre of a great network of influences which will tell for good upon the whole community ; that an educational policy brings us into contact with government officials and makes them interested in all our work ; that if we do not educate the higher classes either the Government or Popery will, producing as a consequence either rank infidelity or a new form of superstition ; that schools afford missionaries a field for work at all seasons and in all kinds of weather ; that mission colleges, though established primarily for the heathen, furnish places where aspiring Christian students also may go and receive a good education under Christian influence ; * that these colleges will eventually, indeed, become entirely Christian and carry with themselves into the Christian Church all the prestige of their preceding fame, and that some of our higher institutions are almost self-supporting and require very little of the funds of Mission Boards.

The controversy thus brought before us is of long standing, and, as years advance seems to increase in intensity and bitterness. Nothing for instance in the late Decennial Missionary Conference at Bombay created deeper feeling than this subject. And what makes the matter more perplexing is that men of undoubted piety, great ability and deep evangelical earnestness are to be found on both sides of the question.

While the writer would say nothing against primary education as a means of preparing people for reading the Scriptures and receiving the gospel and is persuaded that higher education is also an important means of developing believers and strengthening the Christian Church, and ought to be carried on, even to the most advanced standard, where the number of Christian students justifies it, he cannot but think that in India, under existing circumstances, the arguments of those who oppose higher education as at present conducted for evangelistic pur-

* Twenty-five Christian students were on the roll of the Lahore Christian College for the year 1893. Of 1242 students in the Mission Colleges of Madras Presidency for 1890-91, 143 were either Europeans or native Christians.

poses are weightier than the arguments of the other side and should prevail.

If so, what ought to be done?

One of three courses is suggested.

First, reform the present methods. Let Christian teachers take the place of those that are non-Christian.* Improve the course of Scripture study. Put the best work upon Bible recitations. Be less solicitous for fees, or attendance, or educational results, than for the salvation of souls. Throw around the school on Sabbaths, and at other seasons, more religious exercises. Hold protracted meetings under the direction of specially qualified evangelists. Encourage private inquiry. Be not afraid to baptize a convert. Secure the establishment of a Christian University which will put a premium upon religious knowledge and use the weight of its great influence in behalf of the truth.

Or secondly, abolish as fast as possible all institutions above the Primary which have a purely evangelistic object, or make them almost exclusively schools for Christians. Owing to obligations previously incurred, this work of abolition may sometimes be very difficult; but in few cases, should time be given, would it be found impossible.

Or thirdly, turn over all such institutions to the government, or better still, to some other society, whose object will accord more fully with the actual results than that of a purely missionary body. If people wish to give Hindus and Muhammadans the benefits of our Western education under Christian management let them do so through Associations formed for that particular purpose.

Our own Mission has generally pursued a middle course in regard to this matter; and her work from an educational point of view has been largely successful. In April, 1883, she abolished her Boys' School in Jhelum, but all along has continued her High Schools at Gujranwala and Sialkot. She also has kept up Girls' Schools for the heathen in Gujranwala, Jhelum and some other places; but in 1882 she stopped those that had been carried on in Sialkot, although these were revived again in 1893. Into village Christian Schools also a limited number of non-Christians have been admitted, ever since they were started.

* Some non-Christian teachers, however, are remarkably true to their employers. Only their example is against our cause. Those who have been long in mission service and have done faithful work ought to be treated considerately and justly.



RAWAL PINDI MISSION HIGH SCHOOL AND CHRISTIAN COLLEGE.

The Rawal Pindi High School, whose roll in November, 1894, contained 1160 names, was not founded by our Mission, but came to us in 1892 from the American Presbyterian Mission, and has been continued since that time, partly for the sake of perpetuating the work which had already been begun there. But we alone are responsible for starting (in 1893) a College department in connection with this school and providing means of instruction to students, especially non-Christians, as far up as F. A.*

The Gujranwala High School for Boys, under Dr. McKee and others, has for many years been kept in the front rank as to numbers and educational excellence. Sometimes it reports over a thousand scholars;† and a large percentage of its candidates every year pass the University examinations. The Central and Branch Schools for girls in the same place have had an interesting history under the successive direction of Misses Calhoun, Wilson, Mukarji and others; and such also has been the case with the Jhelum Girls' School, under Misses Anderson, Given, and their successors.

Of these institutions, however, none but the High Schools and the College carry education to an advanced stage, or are much influenced by the University system. And in all of them special effort is made to give thorough religious instruction. Every day's exercises in the Boys' Schools are opened with the reading of a passage of Scripture, and prayer, and sometimes an address; and one period (say three quarters of an hour) is devoted in each class to Christian teaching. Even on Sabbaths the pupils are generally assembled together for divine service, or special lessons in the Bible; and in Girls' Schools Christian text-books are used.

True, many of the teachers in these institutions and all the callers‡ in the Girls' Schools are non-Christians; and, in the necessarily frequent absence of the Christian overseer, abuses are apt to creep in. True, also, the missionary is sometimes led to teach a secular subject, and may be kept by his school duties from evangelistic efforts in distant villages.

But probably there are no similar institutions in India where the

* First Arts—the end of the Sophomore year.

† In December, 1893, there were 1024 on the roll. Recently there has been considerable decrease.

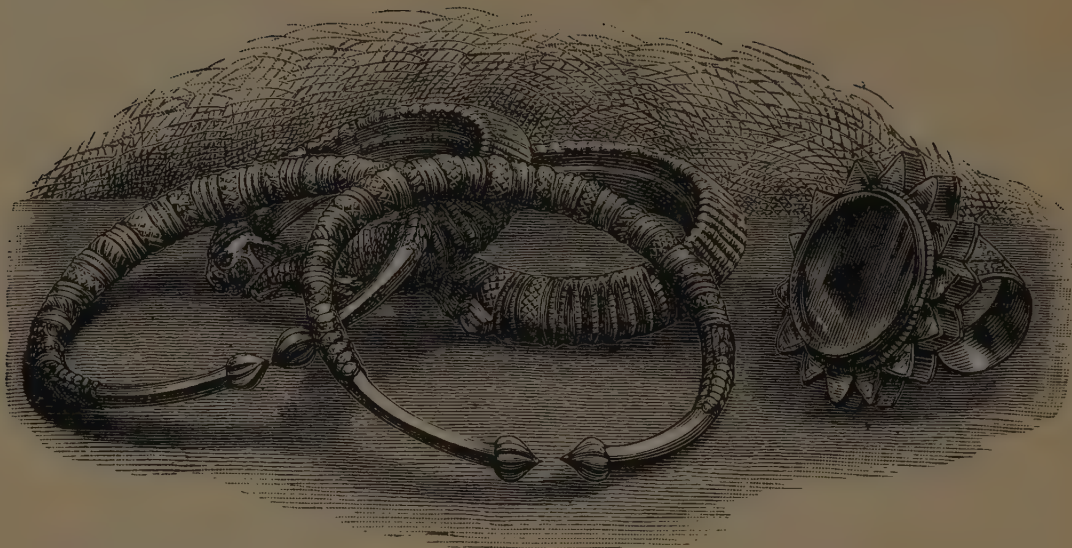
‡ A caller is a kind of chaperon employed to gather up the children from their homes and take them to and from the schoolroom. See Gal. 3: 24. They are almost always poor widows, and somewhat elderly.

single aim of saving souls is kept more constantly before the minds of those who are conducting them, or where they are allowed to interfere less with other efforts to spread the gospel.

Little direct result, however, in the way of making converts, has come from all our labors in this department. Some pupils, indeed, have confessed Christ and become active helpers in doing good; and others have appeared to be deeply impressed. But the chief benefits experienced from this policy with us, as in other Missions, have been of that more general character to which reference has already been sufficiently made.

Hence the writer is not disposed to apologize for the continuance of our own higher school work as an evangelizing agency. He thinks that it is involved in many of the same evils which opponents of an educational policy have been constrained to condemn elsewhere, and, being almost destitute of spiritual fruit, should, therefore, be treated in one or other of the three ways that have been suggested. Especially does he entertain this view regarding the incipient College at Rawal Pindi. The establishment of this institution was a distinct departure from the policy which we had previously adopted, as well as from the policy of our predecessors in that station. In view of the paucity of our forces, the doubts which many entertain of the usefulness of even High Schools as a means of converting the heathen, and the fact that one good Christian College had already been started in the Punjab where all of our converts who wished to do so could pursue their education, the writer is aware of no reason by which it can be justified.





WOMEN'S JEWELS.

CHAPTER XVII

EVANGELISTIC WORK—III

Zenana and Medical Work—Conversion of Indian Women—Its Importance—Ignorance of these Women—Their Power in the Home—The Zenana Described—The Zenana Worker's Experience and Methods—Her Advantages and Disadvantages—Results—Medical Missionary Work—Its Growth and Necessity—Objections and Benefits—Our Own Special Efforts in this Line—A History and a Report.



ET us now notice special methods, other than that of schools, which have been employed by us to secure the conversion of Indian women.

It would be hard to exaggerate the importance of reaching this class with the gospel of our Lord Jesus Christ. Not only are they a numerous part (almost one-half) of the population, and found in every home, but they are generally much more ignorant and superstitious than the men and lack the opportunities enjoyed by the latter to acquire knowledge. Men and boys can go without restriction to the *bazars* and *melas* and mingle with their fellows in every crowd that promises interesting or useful experience. For years, too, many of them have been attending schools where they have acquired training and scientific information. But from the time that they are nine years of age, members of the weaker sex, in families of any pretension, must confine themselves to their own homes; or, if occasionally they appear abroad, it must be under a heavy veil or in a closed palanquin. Girls'

Schools, moreover, are of recent origin, embrace only a few pupils,* and reach these few only for a short time, as early marriage is the general rule, and once a girl is married she rarely interests herself in school life. Nor have Orientals yet got over the idea that it is a disgraceful thing for a man to teach his own wife and daughters.

In many houses, therefore, a great gulf separates the two sexes. As a native newspaper says :

“The educated native is nowhere so miserable as in his own home, and by none is he so much embarrassed as by his female relations. His private life may be said to be at antipodes with his public career. In public he may be a Demosthenes in oratory, or a Luther in reform; in his home he is but a timid, crouching Hindu, yielding unquestioning submission to the requisitions of a superstitious family. Between husband and wife there can be no rational conversation, no hearty exchange of thought and sympathies, no co-operation in really useful undertakings, and no companionship. They cannot possibly agree, and so long as the illiterate wife governs the household according to her orthodox prejudices, the nation cannot make any real advancement.”

And these remarks are especially true in regard to religious progress. So long as mother, sister, wife and daughter remain in darkness so long must husband, brother and son virtually remain so too. None are more ready to drive away from home a Christian convert than the female members of his own household. Hence, the conversion of Indian women is not only important in itself—as important intrinsically as the conversion of men—but it bears a very close relation to the latter. How can we expect any great relaxation of the rules of caste, or any great movement among families, or even among the male heads of families, toward Christianity, until the female sex is enlightened? The ignorance and heathenish condition of women is, perhaps, the greatest barrier, now found in India, to the spread of divine truth. “When we get the women of India on our side, with a Christian intelligence to guide them, and with warm sympathy for their husbands, then,” says a distinguished missionary, “the battle will be won.”

*The number of female pupils in all India reported in the year 1890 was 294,036; of males, 3,325,105, or more than eleven times as many males as females. Even our own Mission reported only 1037 girls in her schools at the close of 1893, although she had 4823 boys under instruction. And in 1894 when 4679 male pupils were reported, only 1097 female scholars appeared on the rolls—that is, just about one-seventh of the whole attendance.

One method by which an effort is made to reach this class is that of *zenana visitation*.

The word *zenana*, or *zanana*, is of Persian origin, and is derived from *zan*, which means a woman. Anything is *zenana* which pertains to a woman. Hence, the application of the word to that part of Oriental houses which women occupy. This is generally the inner or the rear portion of the dwelling, and often it is furnished in the shabbiest manner. Men appropriate to themselves the front and more exposed parts of the house—which are also, of course, the cheeriest; and, if any fine furniture adorns the establishment, there is the place where it is most likely to be found. But sometimes the *zenana* part also is well finished and well supplied with every requisite. Nothing could have been more elegant than the *zenana* section of an Aryan gentleman's house in Miani, which the author saw before it was occupied by his family. It consisted of several stories of rooms and verandas, surrounding, as usual, a central court, which supplied air and light to all. But money was not spared in its construction. Its panel-work painting, its Sanskrit mottoes in gold and variegated colors, its splendid wall mirrors, its carved screens and polished hard-wood frames, its ceilings dazzling with pictures and tiny looking-glasses, its bay-windows and cabinets—all exhibited the highest style of Indian art.

Into such places as this, and into other abodes far less pretentious, the *zenana* worker goes with her message of love.

In our field she finds little difficulty of entrance. Probably ten times as many houses are open as can be reached by all the ladies and their assistants. Even after the great excitement against such work in Jhelum, which occurred during the year 1884, two hundred *zenanas* could be counted as still open to the lady missionary. Nor is the visitor (or visitors, for usually two work together) required to leave her Bible behind her when she goes into these places. Nor yet is it necessary for her to teach embroidery, or knitting, or any other accomplishment as an introduction to higher work. The prospect of learning to read and getting acquainted with a more advanced condition of society is usually sufficient inducement to overcome every objection. True, there are unaspiring women, and surly husbands, and closed houses, especially among the Muhammadans. But the rule is otherwise, and sometimes ardent longing for a missionary's visits reigns in the heart of a *zenana*.

According to their own account zenana workers meet with a varied experience. Occasionally there is a great deal of ceremony as they enter and leave. Servants flit hither and thither with messages, halls and courts are passed, some of which perhaps contain cattle, and a period of waiting is required before the reception room and the *begums** are reached; and occasionally, during or after the interview, a present is offered the caller as a token of respect. But generally there is less delay and less formality.

Almost always, however, each visitor receives the best seat which can be furnished her—whether that be a European chair, a *kursi*, or a *charpai*. Sometimes only the ladies of the house are present; sometimes a neighbor or two, or even a whole room full of friends, make their appearance. Occasionally the hostess and her companions appear in their finest silks and are weighed down with costly jewels; but sometimes they appear almost in a state of nudity.

Conversation often begins with the most trivial subjects. The new Miss Sahiba is generally put through some such a catechism as this: "Are your parents living? Have you brothers and sisters? Are they married? Are you married? Why did your parents neglect to marry you? Did nobody ever ask you to be his wife? Will you ever be married? Why don't you wear rings in your ears and nose? Why did you come to this country? What salary do you get? The Mem-Sahiba's catechism resembles this very much, but includes also the question, How many sons have you? never the question, How many daughters?"

When such inquiries are ended, it often takes a good while for the narrow-minded women to recover from the wonder produced by some of the answers which they receive. Gradually, however, progress is made, religious topics introduced, a part of the Bible read, *bhajans*



MARY ANNA.

* Native ladies of a high rank.

sung and the hearers directed to Jesus as their Saviour. Often, too, regular lessons are given, and zenana scholars, through repeated visits, eventually brought up to the point of reading the Scriptures for themselves.

One disadvantage of zenana visitation is that male relatives sometimes make their appearance, either to scoff or encourage, and when this happens many of the women scatter in different directions; although not always. Another disadvantage is that only the more cultured and experienced class of laborers can be employed in this work. High-caste native ladies have an aristocratic feeling and will not be satisfied with any but what they consider the very best. Still another disadvantage is that no house can be visited very frequently. Five or six zenana visits a day are about all that a lady worker or her companion can overtake; and, if they have forty or fifty houses on their list, no one of them can get much of their attention. And then audiences in houses of high-caste people are usually quite small, much smaller than can be had in a girls' school.

On the other hand there is close personal contact in zenana work, and instruction can be brought home very directly to the heart. A mature class of persons, too, can be reached in this way and women can be taught who would otherwise remain entirely ignorant of the gospel, to say nothing of the opportunity thus given to continue and complete work which has been begun in the schools or started by a medical practitioner.

Direct results of a spiritual character have not yet appeared to any great extent. Few have been brought in this way to make a public profession of their faith in Christ, but as many, perhaps, as could be expected when we consider the tremendous difficulties which lie in the way of such an act. Private confession of faith, however, is not rare; and certainly much has been done by zenana workers to dispel ignorance and superstition, and lessen the hold which idolatry has upon a Hindu home.

But zenana visitation has a broader sense than that which is generally attached to it. It may apply to work in the houses of the common people, who constitute a large majority of the population. Less ceremony is required in reaching this class than the more aristocratic, and less time needs to be spent by a visitor in secular instruction. Besides, larger audiences can be readily secured. Almost as easy is it for a lady missionary to collect a company of women in the court of a work-

ingman's house, to listen to her message, as it is for a missionary of the other sex to gather a company of men at a street corner for a similar purpose. And probably this is the more useful and effective branch of zenana work. There may be more noise and eclat in the conversion of a *begum*, or a veiled Muhammadan lady, than in the conversion of the wife of a carpenter or a cooly; but whether it involves larger and more blessed consequences is a question, and certainly it is not likely to occur so often.

Medical missionary work has become an important branch of Christian labor among the heathen. In September, 1892, it was reported by the *Medical Missionary Record* of New York that 359 fully qualified foreign physicians, of whom 74 were women, were then engaged in such work in various parts of the world—126 in China, 76 in India, 46 in Africa and 111 in other regions—also that 173 of these physicians had gone out from the United States and 169 from Great Britain. The American Board alone, from its origin down to Jan. 1, 1895, had sent out 89 medical missionaries, of whom 55 were not ordained. The "Statistical Tables of Missions in India," prepared in 1890, report 97 foreign and Eurasian and 168 native Christian medical workers of both sexes in that country, as well as 166 hospitals and dispensaries; while in the Punjab alone there were 34 foreign and Eurasian and 35 native medical workers, and 34 hospitals and dispensaries. Of late years, moreover, influences have been at work specially tending to increase the number of missionaries and Christian helpers engaged in medical work among the women of that land; and chief among these influences, no doubt, have been the interest taken by Lady Dufferin and her successors in the provision of suitable medical treatment for upper-class (*pardah*) women and the scheme of help which (since the year 1885) they have carried on with this end in view.*

As has already been remarked,† every missionary is required to dabble in medicine. But the well-trained physician goes into the business more fully and systematically than others. A dispensary is established either in his own house or at a convenient point, where he sees patients at stated hours, inquires into their maladies and supplies remedies. Perhaps, too, he has a hospital near at hand into which the more serious cases are admitted for regular treatment. A Bible worker also talks to the people while they wait for medical examination at the dispensary, and either he or his employer daily visits the hospital for

* See p. 72.

† See pp. 145, 146.

religious conversation and prayer with its inmates. Besides this the medical man, or woman, is often called abroad to see sick people in their homes, where attention may be paid to spiritual as well as physical disease. And more than this: at fit seasons the physician generally travels around among the towns and villages of his District carrying the double blessings of temporal and eternal healing to multitudes of people.

That such work is of a highly beneficent and humanizing character—that there is great need of scientific medical advice in a land where quacks are almost as numerous as fakirs*—that the call for lady doctors coming to us from millions of women, who by inexorable



A NATIVE WOMAN.

custom are shut off from the surgical ministrations of men, is loud and heart-rending—and that for Christian communities themselves, and especially for the foreign missionary circle, so far as it is located at a distance from trained physicians, the medical missionary is almost a necessity—are facts which have often been presented to people of Christian countries, and which no one would be inclined to question.

But some of the very objections that have been made to educational work as an evangelistic agency have also been made to medical work having the same end in view. It is said to be largely secular in its character, to involve a great deal of expense, to form an unholy alliance with the government by drawing funds for its support from the public treasury, to be frequently dominated by the desire to make a good display of medical rather than religious results, to fear conversion and baptism as the direct consequence of its efforts lest such events might create serious trouble and even temporarily close a hospital or a dispensary, and to be generally barren of direct spiritual fruit. It has even been said that educational work is more hopeful than medical, because it deals solely with the young and by its regular,

* See pp. 47, 48.

repeated and protracted opportunities has a better chance to instruct the mind and reach the conscience.

Much, however, can be said in favor of the latter method of spreading the gospel when conducted under wise regulations. Its expenses are largely borne by fees, Municipal or District grants, and voluntary contributions from outside sources. It almost always secures an audience without difficulty. It obtains a great variety of hearers—persons of all ages, classes and conditions—Hindus, Muhammadans and Sikhs—Brahmans, Khatriyas, Sayyids and Chuhras—men and women. It tends to break up distinctions of caste. It reaches people when the heart is made tender by affliction and is susceptible of religious impressions. It comes enforced by practical kindness and undoubted human sympathy. It has no superior as a pioneer agency in entering new fields, and sometimes succeeds in starting and establishing mission work where all other methods completely fail. It furnishes the sesame which opens the door of many a zenana that is closed to ordinary Bible teachers. It claims the example of our Lord Jesus Christ and his apostles, who not only preached the gospel to the poor but healed the sick, cured the deaf and gave sight to the blind—a claim which is not altogether nullified by the fact that the great object of the New Testament miracles was to establish the Messiahship of Christ and confirm the communications of his inspired messengers.

Not mentioning the ordinary ministrations of unprofessional laborers, our own special efforts in this department have been altogether in the line of zenana medical work. This has been due partly to the greater need of such efforts among women than among men, partly to the stimulus experienced from a general movement in India toward medical help for the female sex, and partly to the fact that Providence favored us more in getting laborers for this department than for medical work of a more general character.

As early as September 17, 1880, Miss Euphie Gordon and Mrs. Johnson opened up a hospital for women in Gurdaspur which continued in operation for about five years, and did much good. This was closed only because the ladies in charge of it wished to go to America to secure a regular medical education and no one else appeared to take their places.

When Dr. White arrived in the country and was located at Sialkot, still more extensive movements of a similar character began in that city. Dispensary work, to a certain extent, was required from the very

beginning of the Doctor's residence there. A hospital was also started in Sialkot on January 12, 1888, and a building erected for its use which was formally opened December 30, 1889, and completed in the spring of 1891. At Pasrur, a Tahsil town nineteen miles distant from Sialkot, a branch dispensary was established November, 1890, and placed in charge of a European assistant. A class of students was also formed at the principal station to whom instruction was given in medical science. And every year tours have been made in various directions so as to reach as far as possible the people of the towns and villages of the District. As an indication of the amount of work done it may be noted that, during 1891, 24,366 patients were treated at the dispensaries and 63 at the hospital; while 465 surgical operations were performed, 15 of which were classed as major. Thirty villages were also visited and 1275 calls made upon patients in their homes.

When Dr. Johnson reached India, after receiving a thorough course of medical training in the United States, she was located in the Jhelum Mission District, which included Bhera. This was in March, 1890. Dispensaries were soon opened up at both Jhelum and Bhera; and, though the buildings erected for their use were swept away by the floods of July 20, 1893, the work of dispensing medicine did not cease. Since then, too, a new dispensary has been built at Jhelum, while visits to zenana patients and medical tours through various parts of the surrounding country have been as common as in Sialkot. A few sufferers have also been treated as indoor patients at Jhelum and soon, it is hoped, a fully equipped hospital will be opened. Dr. Johnson's statements of the amount of work done from year to year resemble very closely those of Dr. White. In her report for the year 1893 she says, "At our Jhelum Dispensary we have treated 7061 new and 3710 old patients, making a total of 10,771, while Miss Morgan, our European assistant at Bhera, treated 3941 patients, making a grand total of 14,712 patients for the year."

When Dr. White left for America in the early part of 1894 her work was left in charge of Mrs. Fretwell and the native assistants, but in March Dr. Johnson was also directed to make periodical visits to the hospital at Sialkot. Now it is in charge of a new missionary, Mary A. Platter, M. D.

In spiritual efforts the usual methods are employed in both fields. Bible reading and exhortation at the dispensaries and hospitals, religious conversation in the zenanas, printed passages of Scripture dis-



DR. JOHNSON'S ITINERATING WORK—IN A SERAI.

tributed as tickets or tracts, and prayer for a blessing wherever practicable : these are all employed to draw patients to the great Healer of souls.

As for results, two baptisms occurred among the patients at Gurdaspar hospital and one notable conversion was reported at the beginning of the work in Sialkot, that of a veiled Muhammadan lady ; while several instances have been given of persons upon whom it is thought a deep religious impression was made. But the most remarkable result of all, perhaps, is that wider diffusion of Scripture knowledge among an exceedingly ignorant, yet important class, through which we hope in due season to reap an abundant harvest.



THE LIGHTHOUSE.



BUFFALOES BATHING IN A VILLAGE POND.
(From a Punjabi Drawing.)

CHAPTER XVIII

EVANGELISTIC WORK—IV

Through Literature—Itineration—Congregational Services—Efforts of the Common People—Moral and Spiritual Character—Testimony Bearing.

ALTHOUGH the use of *literature* for evangelistic purposes is generally connected with some other method of circulating the gospel, its character is so distinct as to justify separate mention. Nor has it been an unimportant arm of the service. Bibles, tracts, treatises, books, newspapers, cards—in Urdu and Punjabi—all forms of publication have been used as opportunity offered. In every school the Word of God is found as a text book; and at every religious service, whether in church, bazar, or zenana, a portion of the same Book is read as one of the means of grace. Cards containing Scripture texts are given out at the hospitals and monthly tracts distributed gratis among people who can read. Books are sold at a cheap rate, wherever a purchaser can be found, and religious newspapers are loaned to inquirers. In several of our stations, moreover, this work has been specially strengthened and concentrated by the establishment of a bookshop and the employment of a colporteur. Such has been the case at Jhelum, Gujranwala, Gurdaspur and, to some extent also, at Sialkot and Pathankot. These shops contain reading-rooms and become the fountains of a cer-

tain amount of literary stimulus and religious life. Words are often read or heard there, as well as elsewhere, which, we are well assured, have had their appropriate effect in dispelling superstition and converting the soul.

All the literature thus circulated does not of course come from our own press or our own pens. Indeed the great bulk of it, as we have seen (p. 92), is obtained from neighboring missionary sources.

But our own workers nevertheless have done something in this line. In the early eighties we had a lithographic press, managed by the Publication Committee of the Presbytery, on which were printed several books; and among them was one at least, of 48 pages, addressed to non-Christians, entitled "Brief Evidences of Christianity"—an English treatise translated from the original of Dr. Alden by Dr. Martin. But the management of a press without continual employment was found to be expensive and unsatisfactory. Hence it was abandoned; and ever since our literary productions have been printed elsewhere—sometimes at Mission expense and sometimes not. Of evangelistic publications thus issued, one of 138 pages by the writer may be mentioned, called "The Saviour's Claim"—the translation of a book by the late Rev. R. H. Pollock, D. D. But the Rev. G. L. Thakur Das has been by far our most prolific author. Up to April, 1894, he had published ten different books and had written at least eleven different series of letters, besides many single communications for newspapers, chiefly the *Nur Afshan*. The books contained an aggregate of 1252 pages and 6000 copies, and some of the series of letters extended over a period of three months. Another book of 150 pages was also ready for publication. Many of these treatises are controversial, or apologetic, in their character, and hence have an evangelistic aim.

Itineration designates a certain method, or rather application of methods, which has been peculiarly characteristic of our own missionary efforts—so much so that we may be called pre-eminently "an itinerating Mission."

It implies, of course, movement from point to point and is opposed to that policy which would confine work chiefly to a few centers. It carries Christian effort not only to cities, but also as far as possible to the towns and villages of the outlying district and seeks to reach people of every class, far and near.

Three varieties of this kind of evangelism may be mentioned, corresponding respectively to three different kinds of temporary homes used

during the work of itineration—namely, tents, public houses and mission buildings. The first of these varieties was more universally exhibited in former days than at present, but has always been necessarily confined to the coolest part of the year; that is, to the five months beginning October 15th and ending March 15th. Indeed, seldom is the season for tenting even that long. The other two varieties are of later growth—the third last of all—and, while they can be utilized at all seasons of the year, they become more common when, on account of the weather, tenting is impossible, and especially during the dry, hot months of spring and early summer.

Itinerating with tents has generally been considered the most romantic, interesting and attractive feature—the very flower indeed—of missionary life.

For some days, or even weeks, preparation must be made. Tents must be purchased, or overhauled and repaired; camels must be hired, either by private arrangement or through the intervention of a government officer; camel boxes—great wooden bags or panniers made with, or without, different compartments—must be obtained; wagons, horses, harness, saddles, provisions, clothing, tent furniture and all other necessary articles must be got ready; servants and Christian helpers must be notified; and often vexatious delays occur, even after the day of departure has been set. The camel at best is not a very amiable animal, and when he is made to kneel down and take on his load, his grunting and growling and awkward attempts to rise and resist the process, furnish an impressive and sometimes an amusing entertainment for strangers.

When all is ready and the caravan begins to move in a body it presents a curious spectacle. The Sahib and his family in a two-wheeled cart or covered spring-wagon, the Miss Sahibas on ponies or in a tumtum, the native Christian helpers, mounted as best they can be or not mounted at all, the servants on foot, and the camels with their irregular and motley loads—tent poles, tent coverings, boxes, bundles, trunks, bags, tables, chairs, carpets, chests of drawers and *charpais* being all jumbled together without regard to symmetry or anything else but the need of a balance—form a cavalcade whose appearance upon an American highway would attract a crowd of observers.

For some time the journey, forsooth, lies over a good road and is destitute of remarkable incident; but when bypaths, streams, villages or ravines are reached the case is likely to be different. Frequently



ITINERATION—WORK AMONG THE VILLAGES.

the road is so rough that walking is preferred to riding in a wagon. Sometimes a wheel breaks and compels the occupants of a tum-tum to dismount. Sometimes a camel gets frightened, or stuck in the mud, or loses his balance in ascending an embankment, and sad havoc is made of the load which he carries. Occasionally a horse, or a wheeled conveyance, sinks into a quicksand when crossing a river and only with the greatest difficulty can be extricated. Sometimes a rider is thrown from his pony, or his cart upsets, and he gets a sprained ankle, or meets with even a worse disaster. Sometimes a dust storm or a shower of rain appears and drives everybody to seek the nearest and best possible shelter.

And, as the pilgrims jog along, interesting sights greet their vision:—first, the almost continuous stream of travel leading in the opposite direction; people of every faith and caste and style of dress, or undress, on foot; babies carried astride the shoulders of men or the sides of women; *ekkas* overflowing with passengers and, like a sleigh, warning everybody of their approach by jingling bells; great carts heavily laden with finely broken straw (*bhusa*) or some other farm product; strings of cattle, asses, mules, ponies or camels bearing their burdens of grain or other freight; men and women astride of donkeys, mules or horses; a chance *bhangiwalla*, palanquin, or English conveyance; and now and then a bridal procession with its curtained *doli*, its noisy music and its indispensable marriage presents. Green fields, creaking well-wheels, singing birds, mud villages, half-brick towns, extensive plains, deceptive mirages, distant, snow-covered mountain ranges, flocks of geese, ducks and other water fowl in mid-air, and occasionally jackals, deer or other wild animals, also form features of the passing panorama, or give it a perpetual background.

When the missionaries' destination is reached an encampment is formed in the midst of a crowd of gaping natives. This is done by



BHANGIWALA.

pitching their tents on public ground and as near the village as may be. In India almost every town has a common at one side which can be used for this purpose.

Five tents, at least, are necessary to make a comfortable and reasonably complete missionary encampment—one for the Sahib and his family, one for the young ladies, one for the native Christian workers, one for the servants and one for preaching services, called a *shamiana*. The first of these contains a central enclosure perhaps twelve feet in width by eighteen or twenty-four feet in length, with its end frontward, which is curtained off transversely into two apartments—one back used for sleeping purposes, and the other forward (half as large), which combines sitting-room, dining-room and study all in one; while over the whole is a two-fold canvas roof sloping to each side. Extending across the rear is also a rectangular or semicircular bathroom, and across the front a covered veranda of similar size and shape which, by being enclosed, may be utilized to increase the size of the sitting-room. Over the earthen floor of the whole tent is spread a common Punjabi cotton carpet, called a *dari*, and at one end of the sitting-room is placed a small stove whose pipe extends through the canvas of the tent; while camp tables, chairs, stools, trunks, beds, washstands, writing-desks and other necessary articles, occupy their appropriate places—mayhap a good deal crowded.

The young ladies' tent is of somewhat similar character, but generally smaller; while the tents for natives are still less elaborate and costly. The *shamiana* is a square tent with a flat top and upright sides. Its ground floor is covered either with a cotton carpet, or rough matting, and on this the audience sits—only the leaders of a meeting being expected to occupy stools. But the *shamiana* is often omitted from an itinerating outfit, and in that case services must be held in one of the other tents or in the open air outside—unless, indeed, there is a village schoolhouse or church in the neighborhood, or somebody offers a private court for the purpose.

Not far away from the tents may be seen the wheeled conveyances of the party; while horses and camels (and cows, too, if there be any) are tethered, or tied, at a convenient distance. One or more camp fires also enliven the scene and are made useful for warming and cooking purposes.

At night particularly the scene appears weird and picturesque—cooks preparing meals over their *chulhas* (little fireplaces, made of mud

or a few bricks), men warming themselves at the open fires, lamps swinging before the tents, watchmen pacing backward and forward, servants and helpers flitting hither and thither, horses blanketed, camels munching green fodder, or "put to bed" side by side with blankets thrown over the tops of their saddles, the stars shining overhead and perhaps the moon pouring down its pale light—one is reminded more of the state than of the church militant.

Every village of any size has at least two officers—a headman, called a *lambardar*,* and a watchman, called a *chaukidar*. Application is



BLUE HERONS.

often made to the former for fuel, grass, horse-feed and certain kinds of provisions—such as eggs, milk, fowls, meat and perhaps rice, *dal* (lentils), turnips and onions; and, when at all friendly, these he furnishes, if he can, through an order given to some of his people. Of course they are paid for. The *chaukidar* is also expected to see that no harm comes to the encampment from theft or assault, and sometimes a special night watchman is employed from the village as an additional security against damage. This throws the responsibility

* Some towns are large enough to have several *lambardars*, one of whom ranks the others and is called an *ala-lambardar*.

where it will do the most good, and paves the way for a quick and easy remedy when harm is done.

Sometimes, however, no dependence is placed upon village officers for help during the work of itineration. This is especially the case when, because of the indifference or unfriendliness of the Deputy Commissioner, or for some other reason, the *lambardars* take no interest in their missionary visitors. Then servants either get supplies as best they can from the bazars, or the Christians of the place (if there be any), having been previously notified, see that abundant provision is made, at the proper time, for their friends.

By common law camels and goats can, without being considered trespassers, browse on any shrubs or trees which may be found in their wanderings; and their owners even cut down small branches of foliage to furnish them with food. Hence camels after a wearisome march are generally turned loose to get something to eat, and their long snake-like necks, winding among the branches of the trees or stretched up to an enormous height in an effort to reach tempting leaves, constitute one of the curious sights of an Indian encampment. Formerly, too, missionaries, who, like other Europeans, are allowed to carry firearms, supplied their own tables with meat by killing ducks, geese, partridges, quails, *kunjies* and even deer; but the custom has almost died out, partly because they have less time to spare for the purpose, and partly because they find that such a practice prejudices the minds of the Hindus against their work; for this class of religionists, theoretically at least, hate the destruction of animal life. Water also can be generally had from a village well without extra expense through the Muhammadan water-carrier (*bihishti*) who accompanies the missionaries in their itineration.

But all the requisites of a long tour cannot be supplied in any of the ways which we have mentioned. Hence a messenger must be occasionally sent to the original point of departure for many articles, need of which becomes apparent from time to time. This messenger also acts as a mail carrier.

Religious work usually begins as soon as a missionary party reaches its place of encampment, and becomes a little settled. Around the laborers, male and female, collect companies of men and women, coming chiefly perhaps to gratify curiosity or obtain medical aid, but ready also to listen to the message of him, or her, who brings glad tidings of spiritual good. And this state of things is likely to con-

tinue all day—the audiences constantly making up their losses by departure from new arrivals. At two or three periods of the day, also, more formal services may be held in the preaching tent or some other suitable place. This is almost certain to be the case if Christians live in the neighborhood.

But work is not confined to the encampment or to the people who visit the laborers in their temporary home. The gospel is carried as far as possible to every individual in the village. Preachers go to the bazars, and back streets, and low-caste quarters; zenana workers visit the homes of the inhabitants; and everywhere, in every manner, an effort is made to disseminate the truth and dispel superstition.

Nor are other villages of the neighborhood forgotten. From two to four days are usually spent at each place of encampment, and, on days when there is no moving, the laborers divide into two or more parties and each party visits two or more villages, repeating in each village the efforts which have already been described. Thus a wide circle of evangelism is secured at every center which is occupied.

But other work is also performed on their itinerating tours. The whole round of missionary duties as far as possible must be carried along with the party and fully discharged. Schools must be inspected; native Christians must be examined; new converts must be baptized; communion services must be held; homes for village workers and houses for village churches must be secured; reports must be received or prepared; accounts must be kept; correspondence must not be neglected, and mothers must see to the instruction of their children.

Nor are the experiences of the camp always lovely. Sometimes the sun at midday makes it too hot for people to remain in tents and drives them under the shade of an umbrageous tree. Occasionally rain pours down in such quantities that the tents and much of their contents are completely saturated, and it becomes impossible either to move the encampment or to occupy it in comfort. Sometimes the wind and dust storms give a good deal of trouble. Now and then village officers are unfriendly and greatly obstruct our movements. Sometimes thieves enter the tents and carry away valuables. In this way one of our young ladies, in 1883, lost nearly a month's salary, besides articles of apparel, while another had her medicine chest rifled. Sometimes the night is made fearful by the howling of jackals, dogs and even wolves. Now and then the smells of a locality become unendurable. Sometimes mad dogs, or crazy fakirs, give great annoyance, especially to the ladies. Sometimes

a camel dies from rain and cold, or a saddening accident happens to an employee—as was the case at Dinanagar in 1891, when one of the camel men, who was cutting limbs off a tree, fell to the ground and received fatal injuries. Often, too, the annoyance felt from a continual stream of native visitors becomes painful. Said one who has now gone to her long rest, “It is not altogether the work which wears me out. When from morning to night, women and children—and men too—come, one company after another, crowding around the door, peeping through the *chicks** or lifting them up, looking upon white people, their clothing and their manner of living, as a great



JACKAL.

tamasha,† it can be borne a few days very well, but after a few months it becomes monotonous. It is true we can have them driven back from the tent, and often have to do so for a while; but it would not do to drive them away altogether. We might as well stay at home if we did so.”

The second variety of itinerating work differs from that already described in the substitution of public houses for tents while on a tour. These public houses are chiefly *dak* (stage) bungalows, rest houses attached to native inns, and police bungalows.‡ The two former can be occupied at a fixed daily rent-rate, while the last can be had only

* Curtains made of slit bamboos woven together with cord.

† Show, entertaining sight.

‡ See pp. 81, 82.

through the courtesy of police officers—a courtesy, however, which is often extended to missionaries. Hindu *dharmsalas*—that is, lodging-places for pilgrim Hindus—have also sometimes, though rarely, been granted for the use of a Christian laborer.

The third variety of itinerating work differs from the latter in the substitution of mission for public houses. These may be chapels, school buildings or small bungalows. Of late years such houses have been multiplied within our borders, and in the future many more will probably be erected. Either the second or the third variety, or both combined, must be adopted in seasons when, on account of the weather, itinerating with tents is impossible; and, although at present less flexible than the first, it is probable that, on account of their greater cheapness, they (especially the last named) will gradually supersede tenting at all seasons as the work advances and more lodging places are established.*

These varieties, moreover, involve less trouble than the first. They do not require such elaborate preparations and such a caravan of beasts, wagons or men. Just in proportion to the curtailment experienced in this respect, however, does the romance connected with itineration diminish, while some comforts connected with the first method must also be dispensed with.

Nothing has been said of boats as a means of travel and shelter during evangelistic tours because they have heretofore been little used anywhere in India, except perhaps in Kashmir. But the time is coming when they will doubtless be utilized more than they are now. We have several Districts in our own Mission where they would answer a good purpose. Especially is this the case with Jhang. Jhang is traversed by the Jhelum and the Chenab rivers; and, as the country not watered by these streams is largely desert, most of the towns and the population are located on or near their banks and can be easily reached by boat. The day, therefore, may not be far distant when a missionary vessel will play as important a part there as the Ibis does on the Nile in Egypt.

Itineration, with us, has proved to be an exceedingly fruitful means of disseminating truth and making converts to Christianity. This is due probably, under God, to the number and the character of the people who have been reached. Perhaps ten times as many different persons are in this way made to hear the gospel as could be brought

* Indeed, tenting, even among the civil officers, is not as common as it once was.



PREACHING IN A VILLAGE.

to hear it with the same efforts in a large city, and especially in a central station which had been occupied by missionaries for years. And then the classes met with are not usually so rich, or proud, or caste-bound as city people are. Many of them are poor and humble ; many belong to the depressed tribes ; many are outcasts.

Itineration has also grown to be an indispensable means of inspecting and edifying native Christians and native churches. So great, indeed, has this work become that evangelization proper has been reduced to a secondary and somewhat incidental place among the labors of a touring evangelist. But remarks on this aspect of the subject will be more appropriate in Chapters XX and XXIII.

The services held in congregations, organized and unorganized, including, not only regular preaching on the Lord's day, but also Sabbath schools, prayer meetings and the local mission work of pastors, elders and members, may be mentioned as another important factor in our evangelistic efforts, as well as in the edification of God's people. The preaching of a settled minister, or a "supply," is often attended by persons who are not Christians, and, where schools have been established, the number of such hearers has sometimes amounted to hundreds. The same thing may be said of Sabbath schools. Many of the scholars are unconverted—Hindus, Muhammadans, Sikhs and low caste people, both children and adults. Indeed, sometimes a nucleus of Christian pupils does not appear in such schools at all ; they are wholly missionary in their character. Occasionally also congregations employ special workers to labor among unconverted people under the direction of their ecclesiastical superiors.

Even under past conditions the benefit of such influences, emanating constantly from each of our congregational centers, has been worthy of notice ; and when churches are more fully organized, become settled with well qualified pastors, secure missionary rights within well understood boundaries, obtain suitable and properly located church buildings, are relieved from all hampering restrictions and are made to feel that the progress of Christianity in their neighborhood depends mainly on their efforts, we may expect not only that their liberality and piety will be increased, but that their evangelistic movements and evangelistic success will be multiplied many fold.

But in our experience the initial work of making new converts has been accomplished more through the personal and private efforts of the common members of the church than through any other agency—

more indeed, perhaps, than through all other agencies combined. As natives generally have more to do with this work than foreigners, so the common people, as a class, have more to do with it than native ministers and paid helpers. When a man finds the Saviour and embraces Christianity, Andrew-like, he goes at once to his brother and makes known the fact and strives to get him to follow his example. Neighbors, relatives, friends, in his own and other villages, are thus reached by close contact and by the strongest personal influence which can be brought to bear upon them. And the leaven spreads from his converts to others, and from them to others, and so on until a wide circle is reached. Sometimes, before a final decision is made, scores of people are thus brought into a state of inquiry, and when the time for action comes all move in a body and ask to be baptized. This is especially the case with those who belong to the depressed classes.

True the native worker, technically so-called, and the missionary have each their part to fulfill. The former follows up what has been accomplished by non-official inferiors and does all he can to give new inquirers a correct knowledge of the Christian religion; while the latter inspects, instructs, exhorts, sifts and receives into the church those who make a credible profession of faith. There are many cases, indeed, in which new converts hear the first sound of the gospel from the lips of a native or a foreign minister; but such, it may be confidently asserted, is not the general rule. Before his voice reaches them another and humbler agent has extended to them the blessed news of a Saviour. They have enjoyed the benefit of that gracious provision, "Let him that heareth say, Come."

The value of a consistent character, pure motives and sincere love, in connection with all the methods of evangelization which we have named, ought not to be overlooked. Ignorant and educated heathen alike can appreciate the presence or the absence of these qualities. And what a powerful influence they exert! Not many years ago an Arya lawyer of Amritsar was convinced of the truth of Christianity, it is said, by the condescending humility of a "Church" missionary, the Rev. H. E. Perkins. This missionary had formerly been a Commissioner in the civil service, and the lawyer had seen him enjoying the plenitude of power and honor which belong to that high office. Now he saw him sitting on a small carpet at a Hindu fair, distributing tracts, and speaking to the poor people about Christ. The contrast was so vivid as to lead to his conversion. He could not but feel that

a religion which produced such results must be genuine. The man, who does not practice what he preaches, who shows that he is influenced in his work by selfish or worldly motives, who takes no heart interest in his hearers, who looks down upon them with contempt, may perchance be used as the instrument of God in saving souls ; but such is not likely to be the case. It is the sincere, self-sacrificing, hardworking, kindhearted, sympathetic, spiritually-minded minister, or lay worker, who, in India as well as elsewhere, is usually blest to the salvation of the lost. The people must feel that the preacher or teacher loves them and is seeking their highest good.

Nay more, they sometimes require him to attest the truth by his own religious experience. A Muhammadan woman, who was disposed to cavil, once exacted this proof from one of our missionary ladies. Sitting close to her, and looking her steadfastly in the eye, she asked the latter about her personal trust in the Saviour and her personal hope of everlasting life—examining her in a way which surpassed the strictness of the Session by which she was admitted into the church. Such replies were received as stopped all cavilling on the inquirer's part, for she said, "I suppose it is all true," although she did add, "but I cannot understand it." Testimony-bearing, when it comes from honest lips, is certainly a powerful means of convincing and converting sinners ; and, although it has been seldom used in its technical sense by our workers, as Methodists require, there is no doubt that without its real exhibition in the conduct, manner and life of our laborers little good would have been accomplished. Blessed is the Christian worker who shows in his every movement that his "life is hid with Christ in God." He is likely to be a winner of souls.





CHAPTER XIX

EVANGELISTIC WORK—V

Through Forms and Ceremonies—Apologies—Controversy—Worldly Influences—
Asceticism and Fakirism.

ONLY a step forward leads us to observe that we place less dependence upon forms and ceremonies in our evangelistic work than upon the simple preaching of the gospel. Earnest, extemporaneous prayer, heartily sung *bhajans*, the reading of God's word, plain statements of divine truth, warm exhortations to repent and accept Christ—these, in ever-varying phase, constitute the main staple of our missionary services. Our great aim is to make people acquainted with their lost and undone condition by nature and with their only way of escape from impending wrath. The introduction of a ritual into bazar preaching, or itinerating efforts, would seem to us as useless as it would be ridiculous. Such a course might make good Roman Catholics, or Church formalists, but, in our opinion, would only hinder the work of heart conversion. It is the kernel, not the husk of Christianity which we are seeking most to produce.

Nor do we find that the heathen are specially attracted by mere forms. They have enough of these in connection with their own faith. If they make a change of religion at all they are more likely to pass clear over to spiritual Christianity than to do anything else. This no doubt is the reason why Roman Catholics succeed better when they "missionate" among Protestant converts than among Hindus. Idolatry and Popery are too much alike.

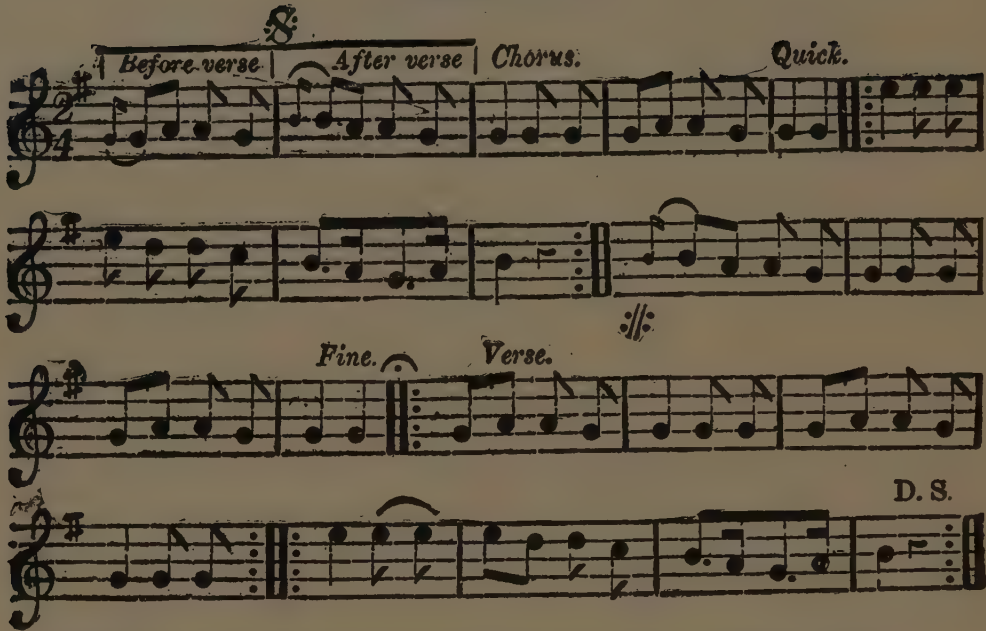
Nor have we depended much upon controversy, or even apologetics, for the conversion of souls. True, the evidences of Christianity are often taught, especially in schools, and sometimes form the necessary antecedent of real faith; and, where people's minds are filled with superstitious notions and wrong religious principles, and even cham-

pions of error are found ready to uphold it with tongue and pen, controversy cannot be altogether avoided. It forces itself upon us in the caviling of opponents, in the honest doubts of inquirers and even in the clear definition of Bible doctrine. Every phase of truth has its corresponding phase of error, and a refutation of the latter will sometimes bring out into bolder relief the correctness and the beauty of the former. Besides, there is a sense in which men must be emptied of false principles before they are prepared to receive those that are true.

But no religion is entirely destitute of correct principles, and no adherents of a false faith are so completely filled with error as to reject every vestige of truth. By emphasizing whatever good remains, its importance will be more fully appreciated by those who hold it, and hope may be entertained that it will quietly dislodge some of the follies with which it has been unnaturally associated. And then, such remnants of a primitive religion may be utilized as the seed of something better—the stock on which may be grafted the teachings of a higher revelation. But even if not, great confidence may be placed in the self-evidencing and illuminating power of inspired, heaven-taught truth. As natural darkness is most easily displaced by the introduction of light, so the simple, eternal verities of God's gracious Word have been found the best means of dispelling spiritual darkness. One ray of gospel fact will put to flight a whole host of armed doubts and entrenched idolatries. Once get a hearer clearly under the beams of the Sun of Righteousness and little difficulty will be experienced in dealing with his pantheistic or superstitious errors; nor will the question of Christ's divinity or God's trinity trouble him long. Gordian knots are then untied "without hands." Everything adapts itself to the new situation. Old things pass away.

Public oral debate, moreover, in India, as well as elsewhere, depends so much on the character of the persons engaged in it and the circumstances by which it is surrounded that, except under rare conditions, it is not safe to rest the truth on its issues. This was illustrated in May and June, 1893, by a celebrated debate between some Christians and Muhammadans in Amritsar, in which, even according to the judgment of our brethren, the victory of the former was a matter of doubt, and in consequence of which houses even as far away as Sialkot were closed to the admission of zenana workers. Readiness of wit, aggressive and persuasive eloquence, happy repartees, bold assumptions, plausible sophistries, or the cheers of a sympathetic audience, may easily turn

ZABUR 19.*



Chorus.—Āsmān ba-yān | karde Khud- | ā de kam | sāre
Karde han | Rabb di waḍi- | ā- | ī.

1. Din karde | rahnde din- | ān nāla | gallān
Rāt baḡhshdī | rāt nūn dān- | ā- | ī.
2. Na hai zu- | bān na ā- | wāz sunī | jāndī
Tār zam- | in wicha | lā- | ī.
3. Sārī za- | mīn deān | kandeān | torī
Apnī | gal bhi pahunch- | ā- | ī.
4. Tambū ban- | āyā Rabb | ne suraj de | layī
Uhnān wich | rakhi unchh- | ā- | ī.
5. Lāre de | wāngar mai- | dān wich jo | daurdā
Daurne de | nāl khushī- | ā- | ī.
6. Āsmān de | kande thon | due kande | ghūmdā
Sabnān nūn | deḡdā rosh- | nā- | ī.

* The Nineteenth Psalm in Oriental meter—a *bhajan*.

the tide of conflict in popular estimation against those who are the advocates of truth and righteousness. Such champions as the late Rev. E. P. Swift, in such places as Gujranwala, may indeed gain some advantage in tournaments of this character, as once this minister did in debating with the distinguished Dayananda Saraswati shortly before the latter's death. And sometimes Providence in a wonderful manner eventually overrules a temporary defeat to the advancement of His cause. This was true even in the case of the debate at Amritsar to which reference has just been made. In the flush of supposed victory Mirza Gulam Ahmed, of Kadian, the Goliath of Islam, was bold enough and impudent enough to predict the death of his opponent, Judge Abdulla Athim, within fifteen months from that date; but, in spite of his age and ill health and the efforts made by Muhammadans, through the use of a poisonous cobra, and otherwise, to insure the fulfillment of this prophecy, the latter outlived the period allotted him and, through his preservation, became the occasion, if not the cause, of many conversions. But such results are not always to be expected. In most cases it is undoubtedly better to avoid public debate altogether, or, if it must be engaged in, to have it carried on through the printed page.*

No doubt a time of greater controversy is before us. Modern heathenism will not die any more easily than ancient heathenism did. Its struggles, too, will certainly become more violent as the end approaches. It will then have to be dealt with as the circumstances require. But Julian the Apostate's day is still in the future; and until it comes we may hope that Christianity will continue to be advanced in India more successfully by a dogmatic and irenic, rather than a polemic style of preaching. Even apologetics will continue to hold a subordinate place, as it has heretofore done with us.

It seems almost superfluous to say that worldly influences have not been used by us to obtain converts or secure their steadfastness in their Christian profession. Yet the charge that we did so has been made against us, as well as against other Missions, by unfriendly critics and superficial observers. And there are some facts, too, which give the color of truth to this charge. New converts from the higher classes must often have a living provided for them, for the simple reason that they are cast out penniless from their former homes and, unless they obtain a living or means of livelihood through us, they must starve—a result which we would not of course allow. And even among low-caste

* See remarks on bazar preaching, pp. 157, 158, 227, 228.

converts, who, on account of their undisturbed home relations, are more independent pecuniarily, it has sometimes been thought best to select and employ one or more influential men in each neighborhood to assist in the care and the instruction of the people there; and the hope of being so employed has perhaps operated in certain cases as a stimulus to early and, it may be also, hasty profession. As one characteristic of our policy also is to educate those who profess Christianity so far at least that they can read and write, and to choose bright youths for further instruction in advanced schools, so that they may be fitted for teaching or preaching, the prospect of such advantages may have had some effect in leading men to embrace Christianity. Besides, it was doubtless felt by many poor people that the change from an outcaste condition to that of brotherhood in religion with the ruling race, was a distinct rise in civil and social standing; and this also may have had an attractive power.

Such influences, however, have not been used designedly for this purpose but, on the contrary, every effort has been made to divert attention from them and to reduce them to the lowest possible limit which was consistent with other obligations. Promises of money, support, employment or land were never made to any on condition that they become Christians, and, when such subjects were mentioned by inquirers, higher and purer motives were faithfully set before them. They were given to understand that true Christianity was spiritual in its nature and, while including much earthly good, looked above and beyond such temporal benefits to those blessings which are heavenly and eternal and unspeakably more important in their character. So anxious, indeed, have we been to avoid even the appearance of bribery in our evangelistic work that possibly we have gone too far in the opposite direction and have refrained from giving that amount of temporal assistance to the struggling Christian community which may be necessary, not only as a means of their defense against proselyting neighbors, but also as a means of securing their speedy advancement towards the goal of a comfortable living, high civilization and ecclesiastical maturity.

Some applicants for admission to the church, however, manifest wonderful ignorance of the real nature of the Christian religion and exhibit motives for embracing it of such a singular, sordid and amusing character that readers of this book will doubtless be interested in two or three specimens.

Once a man from Pasrur came to me and wanted baptism *pet ke waste*, as he said—that is, for his stomach's sake. He had had a hard time getting along as a Muhammadan and thought that he could succeed better in making a living if he were a Christian. Of course he expected the missionaries to give him employment, and money too. This is a common motive with Mussalman inquirers—one, moreover, with which they are familiar in the propagation of their own religion—but it is not often professed so honestly and so innocently.

Another man came to Mr. Lytle and wished baptism, stating that his relatives had treated him badly and he wished to disgrace them as much as possible. He could think of no more effectual way of bringing dishonor upon their name than by himself becoming a despised and hated *Isai* (Christian). Had his self-sacrificing spirit arisen from love instead of revenge it might have been touching. As it was, it provoked a smile.

Another man, a Muhammadan, well educated and of good address, applied to Dr. McKee in 1885 for admission to the church, but at the close of his conversation stated that there was one indispensable condition of his becoming a Christian—he must be given an English or an American wife!

One is reminded by these incidents of what Augustine says of the people of his day. "How many," he complains, "seek Jesus only that he may benefit them in earthly things! One man has a lawsuit, so he seeks the intercession of the clergy. Another is oppressed by his superior, so he takes refuge in the church; and still another that he may secure the wife of his choice. The church is full of such persons. Seldom is Jesus sought for Jesus' sake." Yet this is a vast exaggeration as far as our own case is concerned. What Augustine supposed to be general in his own time represents only exceptions with us.

Another method of evangelization, practiced by some and advocated by others, which has not been adopted by us, demands more than a passing notice.* In its most extreme form it is called *fakirism*, but it admits of different varieties according to the amount of austerity and self-sacrifice which they respectively exhibit—the common element being a greater degree of these characteristics than missionaries and native Christian workers at present generally exhibit.

* For the simple reason that the propriety of its adoption has often been a burning question in mission fields and has not by any means been settled to the satisfaction of all Christians, either at home or abroad.

In the India of to-day there are at least three distinct modes of living—the official Anglo-Indian, the Eurasian and the Native. The first is adopted by civil and military officers of European origin and by all foreigners and Eurasians who can afford it. While appropriating to itself anything desirable that is peculiar to the East it seeks also to retain as far as possible all the comforts and advantages of high Occidental civilization. The second is adopted not only by Eurasians generally but by poor whites and aspiring Christian natives. It is not

of course so expensive or luxurious as the former and embraces more articles and customs of purely Indian origin. The third is that adopted by the natives generally.

Each of these styles, however, comprehends a large number of gradations, corresponding to differences of taste, rank, wealth and economy. As the Viceroy's table and equipage are superior to that of an Assistant Commissioner or an army Lieutenant, although both are Anglo-Indians, so are a native Rajah's house and clothing incomparably superior to those



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of a coolie, although both are natives; while between the extremes given, in either case, there are many rungs to the social ladder.

Separate, too, from all of these is the manner in which a fakir lives. The fakir is a sacred man, a religious devotee. His life is consecrated to the pursuit of "piety" and the advancement of his own religion. He may be a Hindu, a Mussalman, a Sikh, a Buddhist, or an adherent of some other faith. He may belong to a secret fraternity of his own order, or he may be an independent worker. He has taken on himself the vows of celibacy, poverty and perhaps obedience. He wanders about from point to point and has no home except the "religious house" to which he is attached. He scorns work and has no means of livelihood except begging. His clothing, whatever he has, is of a peculiar cut and color and betokens, not only his profession, but also

the particular sect of fakirs with which he is connected. His hair is long, curly, matted or covered with dirt. His body from head to foot, is perhaps besprinkled with ashes. Sometimes he practices great austerities—fasting, self-torture, long pilgrimages and difficult tasks. Often he is a bad man—a liar, a thief, a confidence man, a rake or a murderer—and almost always he is an impudent fellow. The people fear and sometimes honor him—and hence feed him ; although they often see through his trickery and despise him. But on the whole he is no doubt one of the chief supporters and propagators of the religion to which he is attached. Romanath Chowdry goes so far as to call the ascetics of India “the captain-generals of Hinduism.”

Now, advocates of the Christian faith in India exhibit almost all these modes of living, while engaged in disseminating the truth. Most Protestant foreign missionaries adopt a humble variety of the first method named. Some who have smaller salaries drift downward very closely to the Eurasian style. Members of the Oxford Brotherhood at Calcutta and the Cambridge Mission at Delhi cling to the Anglo-Indian mode, but live in common and, like fakirs, remain unmarried. Roman Catholic missionaries combine the Eurasian method with the celibacy and the other vows of their monastic orders. Native ministers and other laborers usually exhibit the ordinary native styles of dress and housekeeping, although these of course vary in character according to their monthly pay. Salvation Army people of European origin also attempted at the outset to live altogether as natives do, and some of them even went so far as to become fakirs ; but later, for health's sake, many of their practices in this matter had to be abandoned. Christian natives have also sometimes adopted the life of a fakir and wandered about among the people preaching the gospel, depending upon the liberality of their hearers for food, drink and clothing.

Within a few years strenuous efforts have been made by some good people to secure a greater degree of self-sacrifice on the part of those who labor for Christ in heathen lands, and especially in India. The Eurasian style of living, or the *via media* as they call it, has been recommended by one class to all foreign missionaries. Such men as Sir William Hunter and the Hon. W. S. Caine have praised highly the celibacy and the fancied austerities of the Oxford and Cambridge Brotherhoods, or have lauded to the skies such fatal exposure to leprosy as was exhibited by Father Damien. Salvation Army methods have

been advocated by others and even fakirism has been urged, not only upon natives, but also upon European laborers.

In favor of the new *modus operandi*, and especially fakirism, the following arguments have been adduced :

First, that, unlike the stipend system, it accords with the genius of the people of India and is practiced everywhere in that country by other religions. It is said that there are nearly three millions of fakirs there ; and that one in every ten of the India people is supported by the other nine on account of his devotion to their faith. And "many of the fakirs," as the Lahore *Church Gazette* said, "are so respected, and others so much dreaded, that the rajah himself will rise upon his elephant to salute them, while the common folk intensely covet their blessing, and fear nothing so much as their curse and their displeasure."*

Again, it is said to accord with Biblical teaching, where we are required to "endure hardness as good soldiers of Jesus Christ" and to "be all things to all men" that we "might by all means save some."

Biblical, and especially New Testament, examples are also cited to support it—the Seventy Disciples, for instance, the Twelve Apostles and our Lord Himself. The Seventy particularly are thought to have been a representative body, typical of the Church and her work in all ages ; and as they went out on their mission, like fakirs, without scrip or purse, so should we.

Subsequent Christian example is also adduced in its favor, such as that of Paul and Barnabas in the apostolic church, Jerome, Bernard, Boniface and the thousands who followed them as Roman Catholic friars and monks in subsequent centuries, the Waldenses, the Lollards and the early reformers, Burns and the China Inland missionaries, the Bishop Taylor force in Africa, Carey, Bowen, Protestant Brotherhoods and native Christian fakirs in India—all of whom, with many others, have adopted more or less the self-sacrificing methods which we are considering, and have been ready to "spend and be spent" in Christ's service. Moody himself has been called a fakir.

Again, this method, even in its milder phases, is said to be more economical than the prevailing policy, while under every form it provides sufficient support for Christian laborers. The Eurasian has fewer wants than the Anglo-Indian, the native than the Eurasian, and the fakir than the ordinary Hindu. If a wanderer, he does not require

* *Indian Evangelical Review*, Vol. XI, p. 283.

a house or house furniture. If unmarried, he has no family to care for. The demand upon Mission Boards for funds is thus greatly lessened, or stopped altogether. A willing people feed and clothe the sacred messenger. The Lord provides for His own.

Further, the policy advocated would, it is thought, secure more and better laborers. As less money would be required for workers already in the field, a surplus would be left in the mission treasuries at home and this could be used in getting other laborers. And a similar expansion of force would be gained among natives in the field also, where missionaries take the lead in self-denial. Moreover the ministry secured by such a call would, they say, be more humble, loving, earnest and devoted than officers of the present missionary army, foreign and native, are. A sifting test would operate from the very beginning.

Moreover, the effect of the work on the spirit of those performing it would, it is said, be better than under the present policy. As wants would be diminished, so would cares also. Anxiety about food and clothing, and the support of new converts or native workers, and the worthiness of applicants for baptism, would be reduced to the smallest possible limit. The money element would be eliminated from many missionary problems. Laborers would learn to trust the Lord more than "uncertain riches." Their minds would be set free for full consecration to spiritual duties. Racial heartburnings and jealousies would also disappear. All would be placed on a common level. The gap between foreign and native workers would be bridged over.

With some, too, the newly advocated methods would give Christian workers a better reputation. The charge that they are mere hirelings would vanish away. They would take their places in the ranks of honored ascetics, and, like other fakirs, would be regarded as holy men.

And more important still, it is claimed that they would be more successful in winning converts to Christianity. Poverty, say the advocates of this policy, is one of the essential elements of spiritual success. God loves to honor the good soldier who endures hardship for Christ's sake. The hearts of men are easily inclined, not only towards such a worker himself, but also towards the Master whom he serves. And especially is this thought to be the case in India. Two hundred such laborers, it is supposed, would do more than twice as many others to make heathenism tremble.

And then this policy would check admission of unworthy people

into the church. None would be drawn towards a profession of faith by worldly motives. As even officers of the church and evangelists received little or no stipulated pay, much less could pecuniary rewards of any kind be expected by new converts. The final decision of an inquiring soul would be determined by other and better considerations.

Some again contend for this method because it is the only one which can become a permanent fixture in the Eastern church. The stipendiary system, they say, being of Western origin, is an exotic and must necessarily die when the hot-house of Western influences is removed.

Some again contend for this policy for the very opposite reason—namely, that it is temporary in its character, intended only to meet a great emergency and provided simply to advance as fast as possible the present work of Christianizing India. They admit that it cannot and ought not to be made a permanent characteristic of the fully developed church. But the need of laborers now, they say, is too great, and the urgency of the hour too imperative, to wait on the slower methods of highly organized evangelism.

Finally, it is urged that this method will have a good reflex influence on the home churches, making them more liberal and devoted to the cause of missions. Men would give more bountifully knowing that their funds are not wasted, and their hearts would be drawn more powerfully towards laborers who were in such a marked degree bearing the heat and burden of the day.

Our own Mission, however, like most others, refuses to encourage a new departure in the direction indicated and clings tenaciously to its old and established method. While glad to see Christ preached by all classes and in all ways, it does not wish formally to incorporate fakirism, or any of its partial imitations into its settled policy, but rather to check its spread. And with good reason, too, the writer thinks:

For first, the new method accords not so much with the genius of Oriental people as with the genius of their religions—religions which we know to be false. The root idea of fakirism is self-atonement, legality, dependence upon austere rites for salvation. By abstinence from marriage, wealth and ordinary comforts, the devotee is supposed to acquire merit for himself. He becomes a “holy” man; he is thought to have communication with the unseen world. And this gives him power over ordinary people. He works upon their superstitions and fears. In other words the whole foundation of his in-

fluence is wrong. It is not desirable for us to become identified even in appearance with such theories.

Again, Christians can never hope to rival successfully Hindu or Muhammadan fakirs. The depth of poverty, wretchedness, filth and suffering to which some of the latter descend cannot be voluntarily reached by those who believe in Christ. True Christianity has an elevating rather than a degrading tendency. The devotees of false faiths will always surpass Christians in asceticism, and in conflicts on this line will always be victorious. Contention with them is futile.

This arises from the fact that fakirism, in its essence, is contrary to



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the spirit and the teachings of the New Testament ; and the fact that it is so furnishes another reason why we should avoid it. The basis of salvation, as offered in the gospel, is not self-inflicted torture, but Christ's righteousness. Holiness is to be sought, not through "bodily exercises," but through faith, love and new obedience—through the presence and power of the Holy Spirit. Hence there is no necessary antagonism between genuine religion and the comforts of this world. True, it generally comes first to the poor, but it does not tend to keep them poor. Godliness is even said to be profitable for "the life that now is," as well as for "that which is to come." Hence superior excel-

lence is not attributed to celibacy, bodily mortification, or the vow of poverty. Marriage is declared to be "honorable in all." The bishop himself "must be the husband of one wife."

Nor are the Biblical examples given favorable to the adoption of fakirism as a mode of evangelistic effort. Paul was by no means a fakir. He supported himself by his own labor and positively refused to take gifts from those among whom he preached. If he accepted help from any one it was from distant believers. Nor was Jesus an ascetic. He "came eating and drinking"—not in the style of the Essenes, or even John the Baptist. His support, too, was obtained chiefly from loving companions, who ministered to him of their substance. And as for the rules given The Seventy, whose mission was temporary, we can hardly adopt the view that they were intended to apply literally to all subsequent missionaries and Christian laborers, since they were so soon discarded even by the great apostle of the Gentiles himself.

Fakirism, too, is non-Protestant in its character—that is, contrary to the general spirit, teachings and practice of Protestant Christians, although exceptional cases may be cited.

And while in early ages it was adopted by Roman Catholics, and even now is made an important part of their working system, history shows that it came to them from a heathen source. The Oriental belief that matter is essentially evil was its parent, and the non-Christian idea that penance is meritorious has ever given it continued life and vigor.

Nor can we find any encouragement in the history of monasticism for its adoption by Protestants of the present day. "For the simple, divine way of salvation," says Dr. Schaff, "monasticism substituted an arbitrary, eccentric, ostentatious and pretentious sanctity. It darkened the all-sufficient merits of Christ by the glitter of the over-meritorious work of man. It measured virtue by the quantity of outward exercises, instead of the quality of the inward disposition, and disseminated self-righteousness and an anxious, legal and mechanical religion. It favored the idolatrous veneration of Mary and the saints, the worship of images and relics, and all sorts of superstition and pious frauds. It lowered the standard of general morality in proportion as it set itself above it and claimed a corresponding higher merit; and it exerted in general a demoralizing influence upon the people." *

And besides this, almost everything that is good in the policy pro-

* Schaff's "History of the Christian Church," Vol. III, pp. 177, 178.

SERPENT-CHARMERS.



pounded has already been incorporated into our present system. If, as is supposed, a large amount of voluntary help would thus be secured in propagating the gospel, it may be replied that such help is had now. We have just seen how much the unpaid common people have to do in making converts among their neighbors. And many honorary—that is, self-supporting—missionaries, too, are operating in various parts of India.* Such devices also as are employed by the Salvation Army to obtain audiences are not unknown in well-established Missions. A member of the London Missionary Society says, “We carry a flag, use a fiddle and give short sparkling addresses in the bazars.” And as for unmarried workers, especially women, they have for over forty years formed a part of our regular forces in the field. True, we do not encourage a wandering, beggarly life, nor do we extort vows of celibacy from single ladies, nor consider that they have forsaken their calling when they marry missionaries, or that they have forsaken the path of duty when they marry Christians in any sphere of life. In other words we have adopted the excellencies, but not the evils, of monasticism.

And we think at any rate that missionaries, both married and unmarried, already make as many sacrifices as they ought to be expected to make. Some of the trials through which they pass are greater than those which befall Romanist friars or even Hindu fakirs—greater partly because of the character of their previous life and training. And what a contrast now exists between the comforts of the average minister at home and those of the average laborer in heathen lands! Why then should the latter be required to descend to a still lower plane of comparative hardship?

Besides would it not be wronging his children to require him to adopt even the Eurasian mode of living? Eurasians and “poor whites” cannot give their little ones that training, or that chance in life, which belong to the average European or American. Missionaries reduced to their circumstances could not send their families to the hills for the sake of health, nor could they keep them in the United States to get a good education. Their offspring would be condemned to a lower status in every respect than that which the parents enjoy. The health, the intelligence, the morals, the religion, and the worldly prospects of the children would probably all suffer as the result.

* It is said that fifty missionaries of the C. M. S., working in various parts of the world, draw no salary from the Society, and sixty of the China Inland Missionaries support themselves by their own means.

Nor would it be right to ask native laborers to descend to a lower plane than that which they now occupy, or to make sacrifices which, comparatively speaking, are greater than those which we make. When urged to do so they reply in the language of Babu Ram Chandra Bose,* "The master must lead, not only exhort, and if the few missionaries who stand up for asceticism cannot encourage it by example, as well as by precept, the less they talk of it the better."

The contention, too, that this new policy would be likely to secure more or better laborers does not seem to rest on a very good foundation. At least it is probable that if adopted there would be a deterioration in the intelligence and the mental training of those who would present themselves for Christian service. And as for the spirit of devotion, it is not probable that the worldly advantages now offered have much influence in drawing any one towards the foreign field; and, though the wages offered a native may have something to do with his willingness to enter mission employ, it is hard to see how the diminution of the salary given, or its entire abolition, would secure other or more faithful men. Certainly the number of native workers would not be increased thereby, any more than the abolition of a missionary's salary would increase the number of foreign workers.

Nor is a more ascetic mode of living likely to augment the happiness or improve the character of those who adopt it, but rather the contrary. If married, their expenses and parental anxieties would be greater. They would always be struggling to make ends meet. They would perhaps become miserly and set a bad example of liberality before the natives. If regular fakirs, they would have no settled home, no secret closet for devotion, no opportunity for study or self-improvement, and little chance of profitable association with godly men. The props to virtue which marriage, society, church organization and previous reputation furnish would be largely wanting. They would be peculiarly exposed to temptation. A wandering life naturally tends to the decay of spirituality and the loss of moral character. Great grace would be necessary to prevent a downward course.

Nor would it be likely to enhance the reputation of a preacher. The hope of his being considered a kindhearted, generous "nourisher of the poor" would have to be abandoned. It would be hard for him to avoid even the charge of niggardliness. Sufficient support, moreover, when drawn from the common treasury of a Brotherhood, would

* In "Hindu Heterodoxy," p. 187.

invalidate his claims to voluntary poverty, or peculiar self-denial. The adoption of native costume, too, strikes the people as a kind of deception—a pretension to be what one is not—such apparent deception as deeply distressed the Rev. W. C. Burns and led him to wish that he had never abandoned European clothing.* Nor is the reputation of heathen fakirs so holy in the Bible sense of the word, as to increase that of Christians who follow their mode of life, but rather the



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reverse. The fact of celibacy, indeed, is a presumption against chastity in India, and many fakirs are actually known to be depraved, immoral men. Even in the bazar a Christian fakir would be regarded with less favor than a resident laborer, while regularly organized churches would look upon him with suspicion if he came without proper credentials.

Not likely, therefore, is it that the proposed new policy would be

* "Memoir of the Rev. William C. Burns," p. 590.

more successful in winning souls to Christ than that which has been generally adopted by Protestant Missions. And in accordance with this judgment is its history, so far as it has been brought into practice. Roman Catholics, after the labor and growth of 400 years, number only about 1,350,000 converts in India, while in less than half that time, Protestant converts have reached a total of 600,000 or 700,000. During the five years between 1880 and 1885 Roman Catholics increased (so said) three and one-half per cent. annually; Protestants nine per cent. per annum. In 1889 the following was written, "Nine men have joined the Oxford Brotherhood in Calcutta during the nine years of its history, but only three of these remain to-day. Eight converts are said to have been made from Hinduism during this period and three of these have gone over to Rome." Even the Superior became a pervert to the Roman Catholic Church. Another writer says, "Mr. Bowen lived for many years on a pittance in the native quarters of Bombay. As a devoted missionary he has never been surpassed; but it is a striking fact that he did not succeed in making converts. Father O'Neil, in another part of India, submitted himself with heroism to self-denial and hardships such as few Europeans would be physically equal to, but he scarcely baptized a single person." And similar to this is the testimony of the Rev. J. N. Forman in regard to his own experience while trying to live among the people as one of them. He says,* "It soon became clear that my motives were not appreciated. I was looked on as a low specimen of an Englishman, 'poor white trash.' I would not have objected to this, had it in any way put me in a position to do more good. But my influence was very perceptibly decreased. I seemed to get no hold on the people, high or low. I was hated by some, despised by others, disregarded utterly by more, and made the sport of small boys. At one point in the city, the children changed from hooting at me to horribly blaspheming Christ." Nor is the success of the Salvation Army so phenomenal as to offset such testimony and justify a different conclusion. As Sir Chas. Elliot says, "The mere reduction of the missionary's income would only condemn him to a life of squalid poverty, which would undermine his constitution without in

* *Makhsan-i-Masihi* of April 15, 1890. Compare with this also Dr. Morrison's experience in China. See Dr. Stoughton's "Religion in England—1800 to 1850," Vol. I, p. 254.

any way increasing his usefulness or making him venerable in the eyes of the people."

Especially would asceticism in its extreme forms destroy the influence and the example of a home. "There are many important advantages," says the *Methodist Times*, "in the existence of one happy Christian home in a purely heathen, Indian town. It is an object lesson of Christianity which has more weight than hundreds of sermons. Many educated Hindus to-day watch, with a scarcely-to-be-regretted envy, the fellowship and sympathy which unite the English missionary and his wife. The missionary home is a powerful influence for the amelioration of the lot of Indian women and the regeneration of Indian society. On the lines of the Salvation Army this phase of missionary influence vanishes."

Again, the methods of the ascetic school involve a great expenditure of life and health. That the irregular habits of a fakir tend to undermine his constitution and shorten his career, even if he be a native, needs no great amount of proof. And especially is this the case with Europeans and Americans. Look at the early history of the Salvation Army—required, as its officers were, to live like the natives and subsist on a mere pittance. What a record of sickness, starvation, breakdowns and deaths—with all the loss of time and energy and working power which such a system involved! No wonder it was called "simply murder in the plains of India," a "method of dying rather than a style of living," a "reckless waste of human lives and human zeal and energy!" No wonder that even the Army itself was compelled to change its policy in some measure, abandon vegetarianism and allow the use of sandals and sun hats! Half its forces were swept away before a language could be learned or an enemy reached. And similar remarks might be made about unnecessary exposure to leprosy and smallpox in the discharge of missionary duties. The vow of a missionary does not require him thus to destroy his working ability and diminish the length of his ministerial course, but rather the contrary. He is bound to make the most of himself in the sphere to which the Lord has called him.

Besides, such a system in its extreme forms would hinder very much the development of liberality both in the native church and in the church at home. How can native Christians be taught to lay by in store on the first day of the week as the Lord has prospered them if the stipendiary system, as it is called, is to be abolished—if their

ministry is to be sustained by alms, or haphazard instrumentalities? And must the Church in Christian lands be deprived to any extent of the spiritual benefit and the great joy which arises from the exercise of a grace that God has heretofore so largely blessed?

While then, we should welcome help from any source or class of people that promises usefulness, even from a Christian fakir, and while it is doubtless true that missionaries and upper-class native preachers are too much inclined to stand aloof from those who are socially beneath them, and would have more power for good if, through the cultivation of a Christ-like spirit, they could condescend more fully to men of low estate, we cannot but think that the adoption of ascetic methods as a common policy would be a hindrance rather than a help to our evangelistic work.





CHAPTER XX

OBSTRUCTION AND PERSECUTION

Physical Hindrances—Hindrances from the Government—From European Residents—From Neighboring Missions and Missionaries—From Lack of Funds—From Imperfection of Laborers—From Different Views of Mission Policy—From False Religions—From Caste—Opposition to Our Getting Locations for Work—To Our Prosecution of Labor—To the Hearing of the Gospel—To Religious Inquiry—To the Belief of the Truth—To Baptism and a Public Profession—Persecution of Low-Caste Converts by High-Caste People and by Low-Caste Neighbors—Continued Persecution of Christians After their Baptism—Little Persecution unto Death—Caste Giving Way Somewhat.



OF the providential hindrances to our evangelistic work which are essentially physical in their character—such as climate, sickness and bad roads—it is unnecessary to speak particularly here, as they are described at length in other places.* And the same thing may also be said of linguistic and educational obstructions.† All that need be remarked now on the subject is that these obstacles to missionary labors are by no means trifling and that, taken as a whole, they prevent a large percentage of our Christian force from being brought into successful use.

That hindrance, as well as help, comes from the government, too, has been noted elsewhere.‡ Non-Christian officers—and nominally Christian officers, too,—are sometimes unfriendly and join the ranks of our persecutors; § administrative measures are occasionally carried out in such a way as to oppress our people, or hinder their religious activity; and even laws have been enacted which dishonor the Chris-

* See Chapters IV, V, VIII, XXIII and XXX, and pp. 185–189, etc.

† See Chapter IX, and pp. 86–88, 140, 141.

‡ See pp. 37–39.

§ A striking instance of this was given at Bombay during the year 1894, in the unjust condemnation and imprisonment of foreign missionaries there for their exposure of the evils of the opium trade. See Note 3. p 415.

tian name and throw discredit upon missionary efforts. It is hard for the natives of India to discriminate between the principles of our religion and that practical exhibition of Christianity which is given in the British Rule. No wonder then that regulated vice, excise laws and a legalized opium traffic occasionally fill them with disgust and bring Christian workers into contempt. No wonder the zenana on this account is now and then closed to Bible readers.

Similar obstruction also comes through the lives and principles of Europeans. Too many Anglo-Indians are irreligious, immoral and infidel. Too many anti-Christian books of Western origin find their way to India and are republished there. The rejection of Bible doctrine, practically and theoretically, by those who are supposed to have tested it and to know all about it, goes far to counteract any influence which missionaries and native Christians may exert in its favor.*

Unfriendly criticism by neighboring missionaries has also done something to diminish the power and the success of our evangelistic efforts.

This criticism has referred chiefly to our work among low-caste people—the depressed classes. Some objected to them as proper persons upon which to expend our energies, called them “depraved poor,” and doubted the possibility, or at least the probability, of truly changing their character. In other words, they were supposed to be too low down to be reached effectually. It is better, these critics said, to work among the “well-born,” the higher castes. Others admitted that such people might be Christianized, but claimed that it was bad policy to begin with them. They disliked the idea of now flooding the native church with a great mass of converts from the despised classes and thus at the very outset fixing its character as a lower-caste organization. It could never, they thought, have any standing in the community; nor under such conditions could high-born Hindus and Muhammadans be easily reached, if reached at all. Better, they said, commence with the natural and historic leaders of society, and work downward, rather than upward, among the castes. Others objected to the qualifications for baptism which we required of these poor people. They wanted, besides a credible profession of faith in Jesus as their Saviour, more intellectual and educational attainments exhibited by those who received this ordinance than we were disposed in all cases to insist upon. They demanded of candi-

* See pp. 37, 124, 125.

dates for baptism at least the ability to repeat the Lord's Prayer, the Apostles' Creed and the Ten Commandments.

On most of our laborers these criticisms had little effect except perhaps that of a stimulating character. They felt that notwithstanding such strictures our policy was right, and hence pressed forward in maintaining it without the least shadow of turning—glad to find their course, so far as its main features are concerned, vindicated at last by its general adoption throughout the Punjab. In all cases, however, this was not the result; and it is easy to see how the first two criticisms so far as they were considered just, would operate in diminishing the zeal and the activity of our workers among low-caste people. Neither a foreign nor a native minister, affected by such sentiments, could labor with much heart for the evangelization of Megs and Chuhras. And as a natural consequence, too, his harvest of converts from these classes would be small. The demand for such intellectual attainments on the threshold of baptism as those which have been named would also materially limit the number of persons actually baptized and received into the church.

Encroachment by other Missions, moreover, had the same ultimate effect of diminishing additions to our fold. This was due, partly to the loss of some of our laborers and people and their union with our rivals, partly to the necessity for self-defense and the withdrawal for this purpose of a detachment of our forces from evangelistic work, and partly to that loss of moral and spiritual power which is almost necessarily produced by a course of conflict.

The limitation of our funds and of our ability to hire laborers has also had the natural effect of limiting the amount of our work and the number of conversions arising therefrom. Sometimes in the midst of our greatest need and finest prospects a curtailment of our estimates has been made by the home church which operated disastrously. During the time of our first conflict with the Roman Catholics, for instance, one of our superintendents was on this account compelled to dismiss seven helpers at once—a loss which was sorely felt.

To all these obstructions must be added the imperfection of our evangelistic laborers. That the best have been "compassed with infirmity" and have failed to reach that degree of usefulness which should have been attained, is no more than they themselves would admit; while a few have shown more than ordinary weakness.

Some, too, have had their time and strength so largely absorbed in

other necessary labors that it was physically impossible for them to take much part in lengthening the cords of our missionary encampment. Indeed, the edification of baptized believers and their development as an organized church have grown to be a work of such great proportions as to threaten very seriously the possibility of aggressive warfare.*

Some again have entertained doubtful views of missionary policy. To several of these views reference has already been made in speaking of the criticism to which we have been subjected by our neighbors. But there are others also. For instance, some appear to think that the possession of a bad motive by applicants for baptism must be taken for granted until the opposite is proved by incontestable evidence, rather than the more charitable view that, while great care should be taken in the baptism of professed converts (remembering that a credible profession is one which constrains us to believe in its sincerity), until a bad motive becomes manifest, the possession of a good motive by those who profess their faith in Christ should be assumed as a fact. And again, some express the conviction that they ought not to baptize any more applicants for baptism than they are able afterwards to train properly or care for—in other words, keep Christ's lambs out of the fold until that fold is enlarged and put in order, so that every member of the flock can be systematically fed and nicely housed—as if these lambs would not do better in the church than in the world any how, however imperfect the former might be, or as if the Lord would make a mistake in regenerating people too fast and would not, in His providence and by His grace, make abundant provision for the spiritual nourishment and the highest welfare of all His new-born children.

And then a few, perhaps, temporarily lost faith in the spirituality and the real efficiency of their own or their brethren's missionary labor. In other words they became discouraged. This feeling led them to find fault and tear down rather than build up. Instead of advancing with the enthusiasm which characterizes those who have full confidence in the work of the Lord as done through their instrumentality, its possessors were disposed to retire as far as possible from active participation in the movements of the field.

Such defects of character, reputation, strength, theory and zeal, helped, of course, to lessen the amount of effective work done by our laborers, as well as the number of persons on the roll of their professed converts.

*See pp. 195, 272 and 273.

The position taken by our church in regard to the baptism of polygamists, opium-eaters and wine-drinkers should also be mentioned here, because it stood somewhat in the way of rapid progress. Not that we had many cases to deal with, for the contrary is the fact, but that the stand which we took against polygamy and intemperance made our church door narrower than that of some other missionary bodies, and kept away a few applicants for baptism who might elsewhere have been received.

Among American Missions generally total abstinence is the rule and strict temperance a *sine qua non* of church membership; but the same cannot be said of all Missions from other parts of the Christian world. A stream in foreign lands cannot be expected to rise any higher than the source at home from which it flows.

As for polygamous marriages, no missionary in India, I suppose, would tolerate them for a single moment in the case of those who, previous to their assumption, had been members of the church. Diverse views, however, are held regarding the baptism of polygamists when this improper relation has been entered into before conversion. Some would baptize them if they otherwise made a credible profession of their faith in Christ, and still allow them to continue in a state of polygamy until a change has been effected by death, but at the same time exclude them from the Lord's Supper. Some would baptize them and admit them to full communion, but consider them ineligible to official position in the church, basing their views partly on the fear (certainty, they affirm) that divorced, unmarried women will enter upon an immoral life, and partly on their interpretation of 1 Tim. 3 : 2, which requires the bishop but not a private member (they say) to be the husband of only one wife. Some would require a polygamist to divorce all his wives except one before receiving the ordinance of baptism—giving him, however, the privilege of choosing from among them which one he will retain. Others, with whom the writer agrees, would require him to divorce all his wives except the first, who alone in God's eyes is his properly wedded companion, but expect him still to support those who are discarded.

The subject having been brought to the attention of our General Assembly in 1880, action was taken by that body forbidding the reception of polygamists into the church; and in accordance with this decision we are required to act. Hence, although a difference of opinion in regard to the matter is still entertained by brethren in the field, our

practical course in reference to it has helped to lessen the increase of our church membership ; but not very much.

And what about pre-millenarianism ? How has the adoption of this doctrine affected your laborers ? Has it made them more, or less, active—more, or less, successful ? “It must be admitted,” says one, “that, as a general rule, faith is the measure of success in religious work, as it is also in religious life. It must also be admitted that pre-millennial views of Christ’s coming, as generally held, are unfavorable to strong faith in the present success of the gospel. The man who believes that the church is becoming worse and worse and will soon be involved in complete ruin, who has no confidence in the means of grace as now administered for the extensive conversion of our fallen race, who preaches the word merely, or chiefly, from a sense of duty, who considers himself simply a ‘witness’ testifying to a lost and ruined world, who looks to the personal reign of Christ as that which alone can cure existing evils and bring men to obey him, cannot as a rule preach the truth with much expectation that it will be accepted by large numbers of men.” What now, our friends inquire, is the practical result in your own field ?

Fortunately, or unfortunately, we can give no reply whatever to this question—for the simple reason that none of our foreign or native laborers, as far as known, have adopted the view mentioned. All are either opposed to it or are inclined to leave it as an unsettled point. In some neighboring Missions, indeed, pre-millennialists hold a prominent place and seem to be earnest workers ; but regarding even their success the writer can make no statements which would either confirm or disprove any theory on the subject.

I am happy to say, however, that among ourselves no one has yet arisen who believes in the future probation of those who die impenitent—a doctrine, which in the opinion of most evangelical workers is almost certain to cut the sinews of missionary effort both at home and abroad. Our hindrances of theory and policy have not been so serious as this—although they have been real notwithstanding.

But the greatest hindrance to our evangelistic efforts has come, as might be supposed, from false religions—from the pronounced enemies of our faith.

And the characteristic presented by them which has been found most obstructive in its nature is no doubt *caste*. Caste is that system by which Hindus are divided into various hereditary classes and made

subject to various regulations and customs, called caste rules. Originally this division accorded somewhat with differences of race, occupation, and political, social or religious relationship; and these differences are still largely perpetuated. But the sacred books of the Hindus also teach that this division is based upon a difference of creation and divine appointment—in other words, that the various castes are separate species, or orders, of the human race, just as elephants, dogs and cats are different species of animals. Caste rules relate chiefly to marriage, food, drink, professional occupation, religious privileges and funeral rites. They are very strict and precise in their nature, and their enforcement forms perhaps the most permanent and distinctive feature of Hindu life. And, as the effect of this, almost all other religions in India have also become involved in the meshes of caste and have become subject to some of its more important regulations.*

The evils of caste from an evangelistic point of view are chiefly two: First, it threatens every person inclined to become a Christian with losses and sufferings of the most grievous character; and secondly, it segregates the new convert and puts him in a position where he can have little or no influence over his former friends. Even the first of these evils is calculated to hinder our work very much, because it not only deters many from the initial step of making honest inquiry into the truth of the Christian religion, but also prevents people from confessing Christ unless they have an extraordinary amount of moral and physical courage. But the second evil is still greater, because it cuts off so effectually what might be called the natural growth of the good work of winning souls. Not only is the ordeal of social, civil and religious ostracism with which the profession of Christ is connected, a severe trial to the individual convert himself, but (what is more to be regretted) it prevents him from securing the salvation of his kindred. The leaven is at once removed from the lump where it was primarily put, and hence can have no effect on its former surroundings. The production of a second convert among caste people is therefore just about as difficult as was that of the first. This makes the process of evangelization slow. Grain by grain the non-Christian mass must be transferred to the granary of the Lord. There can be little of what might be called a chain movement or cluster conversion.

How different the result among people of no caste, from which class we draw most of our converts! And how different even among Hindus

* See Chapter XII and especially p. 116.

and Muhammadans when, as occasionally happens, the new convert is in such a position as to secure indifference to caste ! As an illustration take the case of a Muhammadan maulvie, living in the neighborhood of Pasrur, who was baptized in 1892 by the Rev. T. F. Cummings and mentioned in his report of the work of 1893. Of him Mr. Cummings says, "The faith of the maulvie, who was baptized two years ago, has been rewarded by the baptism of his wife and children. It was his wish at one time to give her the choice of being turned out of the house, or becoming a Christian, but Paul's counsel prevailed, and the happy result is a Christian home. Living as they do, in their home village, their faith has an excellent influence on their Hindu and Muhammadan neighbors."

But, apart from the hindrances imposed by caste, great obstructions of a serious character have been presented to the spread of the gospel in India.

First, ministers and preachers have been hindered both in getting a suitable location for their work and also in the prosecution of the work itself.

Occasionally laborers find it difficult to obtain a favorable position for even an hour's service or a day's encampment. They are compelled to move

on to another bazar, or another village. But especially is it difficult for them to obtain places of residence and good sites for permanent institutions—such as school houses, bookshops, churches and hospitals.* High rents are charged ; offensive conditions are imposed ; titles are beclouded ; the *haqq-i-shufa** is brought into use ; sharp tricks are resorted to ; lawsuits are started ; water is denied the preachers ; owners refuse to rent or sell at all. And then, if building becomes necessary, efforts are made to hinder its progress or stop it altogether, even if physical force has to be resorted to.

Only a few instances can be mentioned.

A young Christian, named Robert Bruce, who had for several years



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* See p. 143.

owned a piece of land in Sialkot, undertook to erect a house upon it in the fall of 1883. Muhammadan neighbors interfered, drove the bricklayers from their work, insulted Robert on the street, tried to wrench his property from him by unjust claims, assaulted his female relatives, tore jewels from his niece's ears and arms, thereby lacerating her flesh, refused to return the stolen property and were only stopped in their obstructive course by an appeal to the Deputy Commissioner.

About the same time the Christians of Sabzkot undertook to put up a house for preaching and school purposes at their own expense, and when its walls were nearly finished the *zaildar*—a high officer of the neighborhood*—compelled them to desist from their work.

When Mr. (afterwards Rev.) Haqq's labors at Dinanagar were meeting with great success in 1882, his neighbors, becoming alarmed, urged his landlord to turn him out of the house in which he was living. Hearing of a building site near by, he undertook to purchase it. But Muhammadans beset the seller at once, saying, "You must not sell to a Christian; if you do, he will build a church, a bell will ring, and everybody will turn Christian. Do not let them have a foothold and we will buy your site." So they collected money and bought it, and thus defeated our catechist's intentions. Subsequently Sardar Dingal Singh, a wealthy gentleman of Lahore and a warm friend of Christians, presented him with a building lot in the neighborhood. The municipal authorities, however, refused him the usual permit to build until compelled to do so by their superiors. And when the erection of the house was begun, two Hindus set up a claim to the land, stopped the work, and took the case into court before a Muhammadan judge. But prayer was offered up to God by the Christians in behalf of our cause, and this judge, after much deliberation, gave a decision in favor of the defendant before hundreds of angry opposers. Appeal, however, was taken to an English Magistrate, who reversed the decision of the lower court, after which appeal was again made by Aziz ul Haqq to the Commissioner of the Division, who at last confirmed him in his rights.

When it was found necessary in 1889 to get more land for the Memorial Hospital, Sialkot, a high District officer suggested an effort to secure the adjoining lot from the owner, Sardar Jadjodh Singh, who resided in Benares; and it was thought that he might give it gratis.

* The *zaildar* is an executive officer, superior to the *lambardar*, and exercising authority over many villages—sometimes thirty or forty.

But before our request reached him we found that he had already given it to the Arya Samaj. Evidently an Aryan, hearing of our proposed efforts, had anticipated us and circumvented our plans by a previous communication, sent probably by telegraph.

In the prosecution of their labor, also, missionaries and native workers have often had to endure many indignities and great opposition.

To the controversial disturbances which frequently arise during bazar preaching, zenana work and evangelistic tours reference has already been made in various places.* Sometimes these become very annoying; sometimes they break up a meeting. Sometimes controversy is conducted by our opponents in a quieter and less offensive, but shrewder and more systematic manner—so ably indeed as to tax all the resources of our representative. Miss C. E. Wilson, for instance, met a Muhammadan in one of her zenanas, May 15, 1888, who had read the Bible through, possessed Scott's commentary and a concordance, and seemed to be an honest inquirer, but was ready notwithstanding to bring forward many objections to our holy religion, as well as arguments to support his own faith; and the very impartiality and intelligence which he appeared to manifest only made it all the more difficult to deal with him and to neutralize the effect of his discourse upon others.

But opposition often takes a more material and degraded form.

Sometimes wood, water and fodder have been refused our workers by the local authorities of the place where they had encamped.† Once when some zenana workers were seated on a *charpai* by the side of which was a heap of straw, talking with a woman, who seemed much interested, a boy perhaps fifteen years old entered and coming towards them said, "Get off my *charpai*. Sit on that straw. Straw is good enough for Christians." Again, a young lady wrote, "In two or three of the villages which we visited the people were very hardened. They would not even give me a place to sit upon and would not permit me to open my Bible; and when we got into our conveyance to go away they began giving us *abuse*"—a very mild term for the *gali*, or billingsgate, which native people generally disgorge upon such occasions. At another time a fakir, whether crazy or not is uncertain, seized a missionary's horse as she was driving it on her rounds in a tum-tum, and was only shaken off through the agility and bravery of her servant. On another occasion, when a lady and her Bible woman

* See pp. 157-161, 176, 178.

† See pp. 189, 190.

were passing along the streets of Bhera, dust and stones were thrown after them, while a crowd of boys followed them with rude drums, making as much noise as they could. During the summer of 1889, not only was boisterous opposition preaching kept up close to one of our bazar stations in Sialkot, during the hour of our services, but in the early part of July hostility became so fierce that brickbats were thrown at our laborers and their turbans pulled off their heads, and notice had to be sent to the Deputy Commissioner.

Hindrances to the hearing of the gospel are also as common as opposition to its proclamation.

Sometimes these are of a trifling character but nevertheless effective.

The entrance of a sahib—a male missionary—has been known to drive a whole roomful of women from the presence of their Christian instructor. Hindus have sometimes kept their girls from a Christian school because Muhammadans were present, and both these classes have often declined to patronize our schools because low-caste children were admitted, or because enough of distinction between their children and the others was not made in our school arrangements. It is sometimes hard, also, to get Hindus and Muhammadans to meet together for religious instruction upon the Sabbath, because with them this is a weekly holiday.

Often, however, the hindrances have a deeper meaning. Hatred of the truth and fear of our success frequently prompt people to avoid the sound of the gospel, or to hinder others from hearing it. A Roman Catholic missionary has been known to pass without abashment into the midst of one of our audiences and quietly drive out all whom he claimed to be his own people. Husbands sometimes treat their wives in the same manner. "One day," says a zenana worker, "while we were reading the Bible in a water-carrier's house to his wife, a very beautiful woman who loved to listen, her black, ugly, pock-pitted, one-eyed husband came in and asked, 'What is the use in your reading to these cattle?'—that is, his wife and other women. Finding that we did not mind him, he got back into a corner and beckoned his wife away, leaving us to finish and depart without meeting her again." "At one place," says Miss Gordon, "we were refused a hearing altogether, and at another the people not only would not hear, but followed us and threw clods after us. However, a young woman in the crowd who had been a pupil in the Girls' Mission School at Gujranwala, began eagerly to rehearse portions of the Bible and we became



RAWAL PINDI GIRLS' SCHOOL.

much interested in her; but a man appeared and rudely drove her away." Amir Bibi's baptism in 1886 was the cause of the closing, to zenana laborers, of all Muhammadan houses in Gujranwala near where she lived, except two. Fear was entertained that other converts might be made. And a similar fear seems to have prompted the great Hindu revolt against mission work among women in Jhelum during the spring of 1884, when the native authorities of the place were ranged against us and our Hindu Girls' Schools were for a time entirely closed. Such also was the root of the Moslem opposition to Dr. Johnson's dispensary work in the same city six years afterward, when applications for medicine greatly fell off and on two days there were none at all. Although desirous of medical treatment and secular instruction for their wives and daughters, the people of that place hated to receive these favors in connection with Bible teaching. They dreaded the results.

And what is true in ordinary cases is especially true in regard to persons who have become interested in the Christian religion and have attained the position of religious inquirers. Every effort is made to prevent them from advancing any further in their search after Bible truth. Their attention is turned to other things; they are urged to be faithful to the religion of their fathers; they are sent away from the neighborhood where Christians labor; they are detained from church services by main force; their Christian literature is stolen from them and destroyed; they are beaten, imprisoned at home, stupefied with poisonous drugs, and even threatened with death if they do not desist from what is considered religious folly. And, what perhaps is worse than all, lies are often told about us and our motives, and the truths of the Christian religion are taught them in a perverted form.

No doubt, too, there is a mighty internal struggle in the case of many converts. It is hard for us to realize what a great revolution of thought and feeling must occur in their hearts. Philosophies, superstitions, customs, caste rules, religious ideals, social relations, long-cherished hopes and fears must all undergo a radical change. A new Bible, a new ministry, a new brotherhood, a new way of salvation, a new theory of religious life, a new creed, a new system of morality, a new mode of worship, a new idea of birth, death, heaven and hell, a new God, must take the place of the old. As Dr. Dennis well says,*

* In "Foreign Missions after a Century," p. 189.

“Old friendships must be broken, family glory must be dimmed, long-cherished pride humbled, natural timidity must be conquered, social inertia must be overcome, irresolution must be cast aside, hereditary indisposition to change must be banished, personal interest must be sacrificed, worldly loss must be faced, alliance with priestly power must be forfeited, and a leap into the unknown and untried experiences of an absolutely new religion must be taken, and all upon the basis of what seems to be comparatively slender historical evidence, without the familiar *eclat* of public approval.” And to these internal obstructions must also be added the natural depravity of the human heart, its deep-seated hatred of holiness and its aversion to everything else that is distinctive in the Christian faith—besides the machinations of the



LEOPARD.

Evil One, who always stands ready to do the part of a vigilant general for all opposing forces. Surely the internal difficulties in the way of the conversion of a heathen man are almost incalculable. Only a miracle of grace can change his heart, revolutionize his intellect, and make him a true Christian.

Great external obstruction also meets him when he is ready for baptism—the recognized sign of a Christian profession. The trials to which he was previously subjected by unbelieving friends are now redoubled. If a high-caste school boy, he is generally compelled to seek baptism in a distant city where his relatives will not be likely to interfere with the performance of this rite. If under age, or alleged to be so, his case is probably taken by parents, or guardians, to a civil court and an order asked in favor of their custody of the boy. Detention of a child less than fourteen years of age is considered kidnapping. At eighteen, however, he is in all respects legally free from his natural custodians. Cases of persons between the ages of fourteen and eighteen are treated on their merits. If such a convert is able to judge and act for himself, he may be legally baptized and need not be restored to his parents, or

guardians. All depends upon whether he acts freely and intelligently in receiving baptism and has the ability to earn a living for himself.* Should he be restored to his Hindu or Muhammadan friends, he can expect only the greatest indignities. He will be kept closely guarded, or be transported to a distant part of the country where he will be helpless; and in almost all cases he will be subjected to personal violence. He may be even poisoned and altogether put out of the way. If a Hindu, his head will be shaved and he will be compelled to partake of a mixture of cow's dung and urine—a recognized means of ceremonial purification and restoration to the religion of his forefathers. And in the case of high-caste persons of any age, or of either sex, who succeed in running the initial gauntlet and entering the Christian fold, there is the almost inevitable loss of property, parents, husband or wife, children, friends and everything else which men hold dear. The new convert must begin life over again.

Two cases may be mentioned—both Muhammadans and both women. One was a beautiful, married, *pardah-nashin* (or veil-wearing) lady, who gave every evidence of conversion at the Sialkot Dispensary in its early days. Strenuous efforts were made to prevent her baptism. When she fled from home for this purpose she was forcibly brought back again, taken away to another city, kept a prisoner among relatives and threatened with every kind of injury if she attempted to escape. And when she did escape and was enabled to join the company of Christian friends, threats of a suit for the recovery of jewels which she had taken with her were made, marital claims were brandished over her head, plans for waylaying and kidnapping her were laid, and (worse than all) the wily arts of seduction were employed to destroy her character.

The other case was that of Gulam Bibi, who was baptized by the name of Ruth at Jhelum, Nov. 3, 1890. As her friends disapproved of her course, she did not return to them after baptism, but went to live with Miss Given. Under the false plea that her father was sick, she was induced, however, to go to see him, and there her relatives abused her very much. Rescued by some Christians, she came back again to Miss Given, but was visited under various pretences at different times during the subsequent week by her former friends. Finally, when a chance occurred on one of these occasions, she was forcibly

* See the decision given at Allahabad as told in an article in the *Indian Evangelical Review*, Vol. XVII, pp. 56-77.

seized and carried off, but not without a fierce struggle in which Mrs. Scott, Miss Given and their servants took the girl's part. Miss Given wrote at the time, "Mrs. Scott received a scratch on her arm from which blood was flowing. I understood that the old man struck her with his stick. He raised his stick on me once, but one of the servants caught him. It is said that I was knocked down and that the women caught me by the throat, but I have no recollection of either. I felt neither pain nor fright. All I thought of was to free the poor girl. I know my shawl was torn off me twice. I heard continually ringing in my ears, 'We will kill you, We will kill you,' but I paid no attention." But all was of no avail. Poor Ruth was carried away, several men holding her hands and several her feet, while her screams were heartrending. Notice was given to the Chief of Police, however, and in less than two hours she was brought back again, but not till she had endured much suffering, being bruised and sore all over. A short time afterward, too, the principal offenders were sent to jail—some for three months each and one for four months. Ruth afterwards went to the Girls' School at Sialkot and is now the wife of Barkat Masih of the Gujranwala District.

But upper-class people are not the only ones who suffer persecution at the time of baptism, or in prospect of it. Low-castes and outcastes suffer in the same way.

Occasionally, it is true, members of the depressed classes are even encouraged to become Christians by their non-Christian friends and neighbors. At Sadowal in 1883, the *alu-lambardar*, a Hindu, who was at one of our services, listened with great attention to all that was said; and when the preacher (who was addressing especially candidates for baptism) made a brief pause in his discourse, he took occasion to break in himself with an exhortation for them to remain firm in the faith.

But such experiences are rare. As a general thing both Hindus and Muhammadans dislike the upward aspirations of these poor people. The former are afraid that their Christianization will threaten the stability of the whole caste system. They think that if the sills are removed the entire structure will tumble to the ground. The latter would much rather see the Chuhra embracing Islam; while both Hindus and Muhammadans, contemplating the elevation of low-caste people to the rank of Christians, fear the loss of the service of a class upon which they have heretofore depended, especially in the work of agriculture.

Hence statements like the following have been common in describing our evangelistic experience: "A number of inquirers were not baptized for fear of persecution, as they were threatened by their enemies, and could not at this time openly confess Christ;" or this: "Moti's wife and children were among the number baptized. The wives of the other men became frightened and did not come out. The Hindu and Muhammadan villagers are very much opposed to these people becoming Christians;" or again, "There were a few who expected to be baptized this evening; but, poor people! they were threatened so by the *zamindars* (farmers) for whom they work that they felt that they could not come out now. The *zamindars* heard this afternoon that they expected to be baptized, and told them that if they were baptized they would not give them any work to do nor anything to eat. And, I suppose to make them believe that they would do it, they took some of their grain from them. It would seem to them very much like facing starvation to be baptized now."

"At a village called Dargahiwala, five miles north of Qila," wrote the Rev. E. P. Swift in 1885, "great earnestness to embrace the Christian religion was felt among the low castes. The catechists visited the place several times, instructing them in regard to the plan of salvation. The whole Community sent a message to me to come and baptize them. Afterward when the headman of the village discovered that they had sent for a *padri** he at once assembled the people and told them not to become Christians. He said the *padri* would make them eat frogs, pigs and lizards, and, if they persisted in becoming Christians, he would turn them out from the village and entirely deprive them of their houses and work. We were obliged to leave the place because the poor people had lost all courage for the time, and were afraid to come near us. This plainly shows what bitter hatred the Muhammadans have in their hearts against our Lord and Saviour Jesus Christ."

And sometimes opposition to the baptism of members of the depressed classes is also received from their own caste (or no-caste) brethren. Often a near relative (wife, husband or mother) gives as much trouble to an inquirer, or a candidate for baptism, as a similar relative would do among the Hindus or the Muhammadans; and sometimes the number of such opponents is overwhelming.

When Piyara, a Meg, wanted to be baptized in Zafarwal, he was at

* The common name for a Christian minister in India.

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at forcibly kept by his friends from going to church for this purpose ; but afterward he escaped and obtained the rite.

When Cheddu of Naya Pind (a Meg also) was converted, he met with great opposition from his wife and all his kinsfolk, and on this account was hindered from making an early profession. But his conscience troubled him, especially when he was sick, and finally he summoned up sufficient courage to face all difficulties and confess Christ. His wife told him that if she had known that he would become a Christian she would have poisoned him.

From Ramnagar, in the Gujranwala District, Miss McCullough wrote, Feb. 1, 1892, "People at home as well as here have the idea that it is not hard for the low-caste people to become Christians. With my own eyes I have seen that it is hard for the respectable ones among them to do so. Yesterday a young man, named Piran Ditta, a sweeper, was baptized. His family is among the best of his class. He has been an inquirer for some months. Saturday he came to us and said that he desired to be baptized on the Sabbath. We found that he wanted his wife also to become a Christian, and that she intended to comply with his wish. We found, too, that he had endured a great deal of persecution because he had openly declared that he was a Christian, and intended to be baptized in his own village, and wanted all to be present to see the rite performed. The Muhammadans tried to persuade him to join them and offered him a salary if he would do so. Yesterday, when he had received baptism, during the prayer, his mother began to beat him with a stick. He jumped and ran to one side ; and, after giving Laddha the catechist a blow, she ran after her son and beat him thoroughly, first with the stick and afterward with her shoe—at the same time weeping, and giving him the worst kind of abusive talk. He just stood and took it all."

The harsh treatment which people continue to receive after they have professed Christianity has also a deterrent influence on all who think of joining their ranks. This ill treatment assumes a variety of forms. Sometimes our people are turned out of employment ; sometimes they are kept from getting water at a public well ; sometimes troublesome lawsuits are brought against them and they are involved in debt ; sometimes they are compelled to do more than their share of work for government officers, and that too without pay—as has been the case when a Lieut.-Governor or a Financial Commissioner made his tour through a District ; sometimes they are unjustly put upon the

official list of rogues and are consequently exposed to frequent arrest and much suffering—as was often done in the Sialkot District; sometimes they are falsely accused of crime and thrown into prison; sometimes they are cruelly beaten, as Bir Singh was by the farmers of Gangohar in 1887; sometimes they are deprived of their property by force or fraud, and treated with the greatest indignity; sometimes they are kept from prosecuting their own trade, as was the case once or twice at Sialkot with a bricklayer named Prema; sometimes false stories are circulated in regard to their character; sometimes a private wrong is done them and, instead of obtaining redress, they are punished as though this wrong had been done by themselves to the perpetrators.

Two instances may be specially mentioned.

One is that of a young Muhammadan living in the village of Bhado-Chida, who was baptized in 1894, and on account of this act was afterwards called upon to endure persecution. He was not allowed to take water from the common well, although he owned a third of it; and one of the rooms attached to his house was burned. Yet we are told that he remained firm in the faith and was finally established in all his rights by the Deputy Commissioner.

Another is the case of Rura of Chimma. When he was a lad he went out to cut grass with some other boys. The *jamadar* of Qila, Suba Singh, a petty officer, came along and demanded the grass from him. Low-caste people, if *sepies* (that is, a kind of serfs), are expected,



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and indeed bound, to comply with such orders. But Rura's father was not a *sepi*. So he said, "I am a Christian, I wont give you the grass." This enraged the *jamadar*, and exclaiming, "Why do you call yourself a Christian?" he took the grass by force, beat Rura and said to the farmers, "Let some one arrange it so that this boy can be put in prison." A man, named Maulu, cut some of his own maize and mixed it with the grass that Rura had cut, then charged him with theft, and had him taken into custody and hand-cuffed. The same was also done to his father, and it was with the greatest difficulty that, even after the expiration of a week, they could recover their freedom. This treatment was much the same as that which the farmers of Mohanwala threatened the Christians of that place after the missionary camp would be removed. They said, "We will report you as thieves, even though we have to take some of our own goods and put them into your houses as a basis for accusation."

Once a woman in Gurdaspur was so terribly beaten that her injuries resulted in death; and, while something else was ostensibly the occasion of the attack, everybody believed that the real cause was her profession of Christianity. Similar instances have also occurred in Zafarwal and other parts of our field. And sometimes, doubtless, secret murders of our members occur, about which we can only entertain suspicion. But, after all, cases of persecution unto death within the limits of our field are rare indeed. For this, no doubt, we have reason to thank the strong arm of the British Government, which, while unable to prevent or remedy all minor ills, has hitherto providentially succeeded in protecting most of the Lord's people from fatal onslaughts.

It is probable, too, that the rigors of caste are giving way to some extent, especially in the case of Muhammadans, and that the time may be near when this great barrier to the gospel will be partly removed.

Muhammad Husain, several months after his baptism, when the first flush of excitement, anger and opposition among his friends and coreligionists had died away, began to visit his mother and other near relatives in their own home, and was even permitted to partake of food there, though apart from the rest; and as far as known this intimacy still continues. Other similar cases might also be given.

But the day of an easy and peaceful confession of Christ in India is to all human appearances far distant. Hitherto, at least, the work of evangelization has met with many obstructions, and the foundations of Zion have been laid amid the jeers and missiles of bystanders.



CHAPTER XXI

EVANGELISTIC RESULTS—I

General Influence—Secret Converts—Professing Christians, their Number and Distribution—Classes from which they are drawn—Causes of the Distinction.

WHEN Lady Dilke visited India in the winter of 1888-89 and took pains to examine into the character of Christian Missions, what struck her most was not the number of actual converts which they made, but the social and political influence which they exerted among the masses. She saw how, by means of education, moral teaching, good example, social intercourse, medical aid and hearty sympathy, missionaries and their assistants were winning the hearts of the people, elevating them in the scale of civilization and doing a work even for British Rule which Anglo-Indian officials did not and could not do. "It seems to me," she said, "that a day may come when the influence of their patient and self-sacrificing devotion will have created a bond of union between ruled and rulers which shall offer a stronger resistance to the advance of foreign foes than the weight of our sceptre and the sharpness of our sword."

And the position thus gained by such laborers appears to strike almost every one who makes a brief sojourn in India and does not actually shut his eyes to the facts of the case. Well does the writer remember how, when Dr. W. W. Barr and he visited our Mission in 1880-81, the non-Christian natives of Gujranwala and Sialkot seemed to vie with Christian converts in showing their appreciation of the benefits conferred upon them by the missionaries and the church, from which they, as well as their visitors, had come. And even such Anglo-Indian papers as the *Civil and Military Gazette*, of Lahore, concede the point without question. Referring to Lady Dilke's conclusion that "socially and politically the missionary is a success," that paper says, "It is a pity she should have wasted time in proving such an estab-

lished fact. No one for a moment doubts that as a teacher and an exemplar of Western doctrine and conduct the missionary is worth the price." And, in reviewing Sir Charles Aitchison's glowing address on the probability of converting India by means of missions, it admits "that India must profit by the non-official teaching of a creed, whose morality is above reproach, by men whose motives are above suspicion."

Besides this, there is no doubt that our own Mission, as well as others, has secured in many minds an intellectual belief in the truth of



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Christianity. Natives not a few have been brought to see its superiority to their own faith. They acknowledge its ability to purify society, spread intelligence, stimulate enterprise, advance civilization, create wealth and conquer the world. They recognize in the Lord Jesus Christ a Person whose equal has never appeared on the earth. Were the people around them all ready for the change they would willingly abolish Hinduism and Muhammadanism and substitute in their stead that religion which has made the West so much greater than the East. Without any spiritual conviction, or enough interest

in the matter to break caste and follow an independent course, they yet might be called Christians as truly as many in England and America who actually bear the Christian name.

Further, we can confidently claim some secret converts—an unregistered company of true believers, whose profession of faith in Christ has gone no further than that of credible private statements made to Christian workers, or perhaps noiseless actions indicating more certainly than words that a change had been wrought in their hearts.

A Hindu woman of Gujranwala, for instance, showed the utmost anxiety to hear and learn about Christ and to commit the Bible to

memory. Such passages as John 3:16 were very dear to her. Though persecuted by her friends, and forbidden by her *guru* to read or hear the gospel, she persisted in her course and said, "I feel as if God would take away my very life if I quit reading and I cannot help it." She was also very fond of prayer and experienced the greatest willingness to try to obey God's commandments as fast as she learned what they were. Her spirit, too, seemed to be of the most childlike character. And yet she was not a public professor of Christianity.

Another zenana inmate of the same place once said, "I would gladly leave this house of ease and plenty and beg my food from door to door if I could be free to serve Christ."

Again a Brahman, of Zafarwal, who for some time had been an inquirer and had often attended religious service, was taken fatally ill, and on his death-bed, though surrounded by Hindu relatives, made great efforts to secure the visit of some person who could tell him more about Christ. Providentially no one could be found near enough to gratify his desire. Who knows but that the seed already sown in his heart may have been growing secretly, and that, as in the case of the dying thief, though unwatered by sacramental ordinances, it may now be bearing fruit in paradise?

So also may it be with one who on earth belonged to the other extreme of Hindu society—the sweepers' caste. She was the wife of a Christian, and died of consumption at Gujranwala in 1884. Though never baptized, she always took pleasure, during her illness, in the visits of Christian workers, and frequently asked them to read God's Word to her and pray with her. She often said that she trusted in the Lord Jesus Christ and loved God very much for sending his Son into the world to save sinners. Her husband also testified that she loved and trusted the Saviour and that even the heathen women around her said, "She died a Christian."

Indeed so frequently are cases of apparent religious earnestness met with outside of the church that one of our number says, "I believe there are more Christians in India than we fancy. Baptism is not a saving ordinance. There are many hidden ones."

But the chief proof of our evangelistic success is to be found after all in the number and the character of our professing converts. However much men may belittle statistics (while perhaps they magnify the indefinite considerations to which our attention has just been directed), it cannot after all be successfully denied that statistics are by all odds

the most tangible and trustworthy basis upon which to rest our conclusions. If Elijah was encouraged by the fact, when made known to him, that 7000 Israelites had not bowed the knee to Baal, and even angels are said to rejoice over the conversion of one repenting sinner, the Christian Church now need not be ashamed, or afraid, to enumerate the trophies secured by her representatives in heathen lands—whether these trophies are numbered by ones or by thousands. It is only a kind of infidelity which contends that statistical tables, when discreetly prepared and intelligently examined, are misleading.

Tables showing the progress of evangelistic work in our field are given in the Appendix to this volume.

From these tables we learn that during the fifteen years, beginning Jan. 1, 1880, and ending Dec. 31, 1894, 9451 adults were baptized on their own profession of the Christian faith and that there were at the end of that time within our bounds 5756 persons termed either communicants or baptized adults; besides 3894 other baptized persons—making a total in our Christian community of 9650 souls.*

Compared with the multitudes around us this number seems but a drop in the bucket, being less than one in every 400 of the entire population. And when we compare our absolute increase with the growth of the general community during the period referred to, the advancement made seems to be not only small but entirely hopeless. While the Mission has gained only a little over 9000 persons, the community as a whole has increased about 500,000; that is, there are now within the bounds of our field about 490,000 more people outside of the pale of the Christian Church than there were at the close of the year 1879.

But when we compare percentages of increase the comparison puts on a different aspect. Supposing that we had a Christian community of 500 at the beginning of the year 1880 and 9650 at the close of 1894, our percentage of increase for the fifteen years intervening would be about 1830; while that of the population generally was only about fifteen or sixteen. That is, the ratio of Christian growth has been 120 times as great as that of the people taken as a whole. Supposing the same ratios of increase to continue during the next fifteen years, we

* No account is here taken of the large number of persons who were dismissed to other denominations at the time of the readjustment of our mission boundaries. Through this process we experienced a net loss of 800 or 1000 communicants and 1200 or 1500 of Christian population. For later statistics see p. 414.

should have, at the close, a Christian population of over 175,000, while the whole census would indicate an increase of 650,000; and during a subsequent period of like length the Christian Church would begin to take rapid strides in advance of the general community. But, as such calculations in regard to the future are largely speculative, all we need affirm here is that the work has made a good beginning and promises, with God's blessing, to approach nearer and nearer the goal of complete conquest.

Compared with similar work around us, too, we have much reason to be thankful. According to the statistics of the Decennial Missionary Conference, the entire Protestant Native Christian Community in the Punjab in 1881 was 4762; in 1891 it was 20,729—a growth of 335 per cent. Our figures for the same years were 660 and 10,165 respectively—that is, an increase of 1440 per cent. It will be seen, too, that our total Christian population was almost one-half that of the whole Punjab, although we had only 12 out of a total of 91 ordained missionaries, 24 out of a total of 126 lady workers and 10 out of a total of 50 native ministers.

Compared with India generally also our growth was good. In 1881 there were 417,372 Protestant native Christians in the whole peninsula; in 1890 there were 559,661—an increase of about 34 per cent. Our increase for the same period, as already seen, was 1440 per cent.

Even compared with similar work in the North India Conference of the American M. E. Church, ours was quite hopeful during the period referred to; for their Christian population increased only 303 per cent., or about one-fifth that of our percentage. But since 1890, when our progress almost came to a standstill, they have been advancing so rapidly as to leave us far in the rear. In April, 1894, the whole Native Christian Community, reported in the statistics of their India and Malaysia Missions, numbered 72,000, and people were being added to their roll at the rate of fifty a day.

The 9650 native Christians now in our field are distributed as follows: 1959 in the Sialkot Mission District; 2721 in Pasrur; 1270 in Zafarwal; 2202 in E. Gujranwala; 712 in W. Gujranwala; 595 in Gurdaspur; 39 in Pathankot; 79 in Jhelum; 46 in Rawal Pindi; and 27 in Bhera.* Thus it will be seen that the great body of them are found within the limits of a comparatively small region just north of the thirty-second parallel of latitude, between the seventy-fourth and

* See map.

the seventy-fifth degrees of longitude—Sialkot Civil District forming the central section, with parts of Gujranwala and Gurdaspur flanking it on the western and eastern borders. This result is not surprising, since that is the region where we have worked longest and most—as it is also the region where live the majority of that class of people from which we have drawn the principal part of our converts.

As early as 1859 a very interesting movement towards Christianity began among the Megs of Zafarwal and has continued, though not with uniform power, from that time down to the present.*

But the movement which has brought the most converts into our fold originated in 1873 at Marali, which was then attached to the Sialkot Mission District, but afterward (from 1882 to 1887 inclusive) to the Zafarwal District, and since then has been included in the Pasrur District. This was a movement among the Chuhras, a small, lame man, named Ditt, who is now an elder at Marali, being its first convert and the chief agent in causing its early spread there. From Marali this work extended in various directions wherever Chuhras were settled until it had reached every one of our Mission Districts except Rawal Pindi, Jhang and perhaps Jhelum. But the movement in Gujranwala among this class originated almost as early and may have been altogether independent. This started at Dogra *tatti*, near the city, and Karm Bakhsh, now an elder and earnest worker, was



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its first fruit. But whether independent or not, the influences emanating from both centers soon coalesced and co-operated with one another in their advancing course.

The most productive years in our history were the seven commencing with 1883 and ending with 1889—1886 being the climax, when 1936 adults and 719 infants were baptized. But as the rise of the tide was not uniform so neither has been its fall. The year 1888 was more fruitful in conversions than 1887, and 1889 far surpassed any year preceding 1886. Since 1889 there have been considerable yearly additions by baptism—more than there were before the year 1883; but after all, to our apparent discredit, they have not been specially re-

* Until 1882 Zafarwal was included in the Sialkot Mission District.

markable except in one or two localities, while losses have been so great on account of the readjustment of boundaries, and for other reasons, that our net total Christian population was 300 less at the close of 1894 than five years previously. *

From what classes do these converts come? Briefly speaking, there have been more men converted than women—more villagers than city people—more poor than rich—more illiterate than educated—and more from the depressed than the higher classes.

Perhaps twice as many men as women have been baptized. This has been due, not only to the greater intelligence of the male sex in that country and the more frequent opportunities which they have had for getting light, but also probably to the more conservative character of the female sex and their greater attachment to the customs, the superstitions and the religion of their ancestors. Old social ties, too, have perhaps been stronger in their case.

The proportion of village to city Christians may be inferred from the number of points where they reside (557 in all) and the fact that we have at most only a few places altogether within the limits of our field that may be called cities or even towns. Probably nineteen-twentieths of our people live in villages of less than 800 inhabitants. The law regulating the growth of the Ancient and the Mediæval Church seems, therefore, to be reversed in this particular as far as we are concerned—as far indeed as India Missions generally are concerned. It is not so much in the great centers that we find success as in country places. Should the work go on as it has been doing for a few generations, the words *heathen* and *pagan* will not be appropriate with us in designating non-Christian, idolatrous people. If etymology is to be regarded in the use of terms, *urban* and *citizen* will have to take their places.

These people, too, are generally poorer than those who reside in towns, while those who confess Christ are mostly the poorest of these poor. The great body of our Christians are common coolies or sweepers, and earn a precarious livelihood as hired laborers. Many of them are agriculturists, but work for Hindu or Moslem farmers in a kind of serfdom. Nor is this serfdom of that fixed variety which guarantees permanent home and perpetual employment. They are liable to be dismissed from time to time at the will of their masters. A few of our people rent and farm land for themselves, while a rare in-

* For additional statistics see p. 414.

dividual, here and there, owns property as other *zamindars* do.* A number of the Christians speculate in skins and other articles of merchandise; some weave for a living; some are house servants; some are teachers, scriveners, policemen, or employees in the civil service; while about 200 are working for the Mission. Among all these not one would be called wealthy even in India, and probably not more than one family in a hundred makes even a respectable living; while the mass of our members would be glad to earn two or three dollars a month, each.

That our converts previous to their baptism were generally illiterate is not perhaps in itself a very surprising fact, since the great body of the people in India are of this character. But it is a fact which ought to be noted, because some persons contend that education is almost a necessary preliminary to successful evangelism and also because we have labored diligently among all classes of society. A few educated ("wise") men, have been "called;" perhaps one in a hundred of our adult baptisms has sprung from this class; but when we consider the closeness of our relation to the educated people of our field, both in and out of schools, it is certainly surprising that they have not furnished us more converts. Education may not be an actual hindrance to the belief of the gospel, but the history of our work shows that it is at least not much of a help. Probably pride of intellect and learning overbalance any advantage that may be derived from clear perception and logical power. The humble "unwise" enter into the kingdom of heaven before those of an opposite character.†

So has it been also with outcaste and low-caste people. Although constituting but a small percentage of the entire population, they have furnished us twenty times as many converts as all the rest put together.

Not that we have lacked in the matter of Hindu and Muhammadan conversions. As far as can be ascertained we have had as many of these as Missions generally. Indeed, contrary to the fears of some, our work among the depressed classes has been a help, rather than a hindrance, to work among the higher classes. Hindus and Muhammadans, who would take their children out of a school established for themselves, on the introduction of low-caste pupils, are, in villages,

* On inquiry in April, 1891, it was found that of the 98 boys then present in our Christian Training Institute 25 were agriculturists, while only one of these came from a family that worked its own land.

† See pp. 165-167, 173.

glad enough to send their boys and girls to a school that had been established primarily for Chuhra Christians. Efforts, therefore, to edify our village people furnish additional bases for operations among their "better-born" neighbors. Besides, Chuhras have themselves been known to be the agents in securing Hindu conversions. And, what is still more important perhaps, the conversion, education, moral improvement and elevation of people, who have for generations been almost beneath contempt, furnish an object lesson of the most striking character, showing everywhere in unmistakable language the power of our holy religion, and this influence has had something to do in winning the higher classes.

Still our main success, as already stated, has not been among the latter but among the despised and the downtrodden—among those who are considered too degraded to have even a name or a place in the system of Hindu caste.

This, however, is by no means an exceptional fact. All the advance movements of Christian Missions in India have been among similar people. It is from the Karens, the Telugus, the Santals, the Chamars, the Kols, the Khasis, the Shanars, the Chuhras, and other tribes of like standing, that the present Indian Church has received the great body of its membership; and the Salvation Army seems to get a large part of its soldiers from the Dheds of Gujarat, the Mahars of Poona and the Pariahs of Cape Comorin. No remarkable work has ever yet been reported among the Brahmans, the Rajputs, the Khatriyas, or even the Muhammadans.

Such also has ever been the history of Christian Missions. The gospel, in permeating society, has almost always filtered up instead of down. Except when propagated by force, it usually begins with the lower strata of the people and gradually rises until it reaches the noble and the great. It was a matter of reproach in the early days of Christianity, and strenuously urged against it by its enemies, that "the new sect was composed almost entirely of the dregs of the populace, of peasants and mechanics, of boys and women, of beggars and slaves." And earlier still, the Apostle Paul writes to the Corinthians: "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised,

hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in His presence." Other words could scarcely be selected more fitting than these to describe the condition of the Indian Church at the present time.*

And then, besides being in accordance with God's usual method of operation, this result has been favored in our case by special providences:

First, by the fact that these poor people are without caste, and hence free from those restraining rules and harsh customs which, as we have seen, do so much to prevent the spread of the gospel leaven.† Christian converts from this class are not persecuted as much by their old friends as those that come to us from Hinduism or Islam. And, what is more important, they are allowed to remain at home where they can act as evangelistic workers among their own kindred.

These outcaste people, too, are freer from superstition and entangling error than others. They are not troubled either with the fierce convictions of the Moslems or the ensnaring philosophies of the Hindus. Their minds are more of a blank in regard to religious subjects; and whatever beliefs they have resemble more the teachings of Christianity than do those of most of the inhabitants of India.‡

Again, this class have been for some time in a transition state. Little by little their old religious moorings have been abandoned; one by one they have been attaching themselves to other faiths. North of a certain latitude almost all have become Muhammadans. The Musalies of Jhelum belong to this class; as also do many in the Gujranwala District. Some have adopted Sikhism and thus acquired the name of Mazhabi Sikhs—that is, Sikhs by religion. Others are yielding greater and greater homage to Brahmans and bid fair to become, at some future date, a Hindu caste. And this migratory tendency is favored by their general desire to rise in the social scale. They are aiming at better things in every point of view. No wonder then that Christianity furnishes for them elements of attraction, and that some are led to adopt it as their new religion.

And especially so when we observe again that their tribal traditions and prophecies point in this direction. Some years ago Mrs. S. Martin wrote as follows: "The wide door effectually opened among these people (the Chuhra) is a remarkable providence. There is a widespread belief among them to this effect:—that they and other Hindus

* See pp. 165–167, 173.

† See pp. 223–225.

‡ See pp. 117–119.

are descended from a common ancestor, that at one time a cow died in front of this ancestor's home and that the elder sons, having successively refused to remove it, induced their youngest brother Balmik, or Balisha, to take it away, promising that after four hours he should be purified and restored to the family. At the end of the four hours they put it off till the fourth day; and on the fourth day it was post-



COCOANUT TREES.

poned for four months; and then again, for four years. When four years had transpired they declared he could not be restored at that time, but a promise was given that his descendants would certainly be restored in the fourth *yug*.^{*} They believe that this fourth *yug* has now come and that *Chuhras*, Hindus and Muhammadans are all to become Christians, and in this way all are to become one people." Through such traditional sayings and beliefs as these many of these

^{*}Or *yug*—that is, age, period.

outcastes have been brought under Christian instruction and through this to a saving knowledge of Christ.

But are not these people, morally speaking, the most depraved part of the whole community? By no means. Caste in India has nothing to do with morals. Intellectually, indeed, the low castes are beneath the higher castes; and so they are also in the ability to lead, hold their own, and act independently. This is shown where both classes contend with each other, on an equal footing, in schools and other places, and is proved also by the fact that they have been kept so long in a state of subjection; although this subordination has been partly the cause, as well as the effect, of the inferiority mentioned, and may therefore be removed in time by a course of training. But, as far as morals are concerned, they are equal to any other great class in British India and superior to some of these classes.





CHAPTER XXII

EVANGELISTIC RESULTS—II

Character of Native Christians—Doubts of Some Regarding their Piety—No “ Revivals ”—Many Ignorant and Imperfect—Some Fall Away—Proofs of a Work of Grace—Many Stand Good Church Examinations—Make Great Sacrifices—Bear Persecution—Desire Knowledge—Love their Christian Teachers—Exhibit Comparatively High Morality—Christian Servants, Worthless or Not?—Why—Native Christians Not Specially Covetous—But Liberal—Show Continual Improvement—Are Anxious for the Salvation of Others—Testimony as to the Character of Individuals—Ameera—Daulah—Chhero.

AND now comes the inquiry, What is the spiritual and moral character of our professing Christians? Are they truly united to the Saviour or not? This is a question which is often asked, and especially in regard to those who come to us from the depressed classes. ~~X~~ And there are unfriendly critics who do not hesitate to give them a bad name and to say that our work is destitute of the marks of a work of grace, or at least of a great work of grace. The same thing, too, has been said of work among similar classes elsewhere, and even of the whole mass of native Christians in India. Such superficial observers as Canon Taylor, and even many Anglo-Indian officials, speak of “ the great missionary failure ” and refuse to believe that any Christianizing influence has been exerted on those of the Indian people who have been brought into the church. A member of the Civil Service writes that 99 per cent. of his associates consider every native Christian a blackguard, a thief and a liar ; although his own testimony on the subject, after thorough trial, is the very opposite ; and Dr. Robson says that native Christians are better exponents of Christianity than the majority of Anglo-Indians themselves.

It is admitted that our people have not been led to profess Christ through the gateway of what is called a “ revival ; ” that is, through the instrumentality of mass-meetings in which the Spirit of God has

demonstrated His overwhelming power by the production of loud cries, or other expressions of deep feeling. We have had no pentecostal outpourings where individuals exhibited profound conviction of sin, great fear of divine wrath or strong love for the Saviour, or where the mass of the hearers seemed to be swayed hither and thither by the irresistible impulse of a Superior Presence. Nor, as far as the writer is aware, have there been any such revivals among the natives anywhere else in all India. This may be due to the peculiarity of their temperament—not being an emotional people—or it may be due to the fact that Christianity comes to them, not so much as an old faith, already accepted in a historical sense, to be now received also with the heart, as a new faith to be now acknowledged as the only true religion for



GILAHRIES.

the first time with the understanding as well as the emotions. But, whatever may be the cause, such no doubt is the actual history of our work.*

It must be admitted ~~also~~ that many of our people, as yet, are very ignorant. They have only lately come from the depths of heathenism and spiritual darkness. The older ones have not been educated. They lack the intellectual

discrimination necessary for profound thought and the memory needful to retain much truth. Their opportunities for information, too, have been limited. X

Moreover, many of them exhibit great imperfection of life and character, just as Christians do all the world over. Indeed, it is only right to say that in some respects they are exceptionally weak. Those sins to which they were peculiarly liable in an unconverted state cannot be uprooted all at once. Superstitions and temptations to immorality still retain something of their former power; their views of Christian marriage are defective; and the Sabbath is not kept by them as it is in America and Scotland. Nor are religious habits of any kind as universally and as firmly fixed as they ought to be; while periods of spiritual declension may be noted in the case of individuals and even whole communities, which lasts for months and sometimes years.

Many also reveal in time the fact that they have never experienced a change of heart. Some fall into gross sin and are suspended from the

* See Note 4 on p. 415.

privileges of the church. Some commit crime and find a lodging-place in jail. A few apostatize and return to their former faith.

X Still, that many of the conversions are genuine and that a great work of grace has been going on in our field, can be established, we think, by convincing proofs.

One proof is the character of the answers which they give when they are admitted into the church on examination. These often exhibit great simplicity, earnestness and real religious experience. An examiner, hearing them, cannot resist the conclusion that the applicants are sincere in their Christian profession.

Great sacrifices are also sometimes made by many who join the church and a willingness is shown to abandon everything that is opposed to Christianity. An exorcist of Pasrur, for instance, who relied upon his conjurations as a means of livelihood, gave up his business entirely in honor of the wonder-working Messiah and after baptism earned his bread by the sweat of his brow.

Persecution, too, as we have already seen,* is frequently endured upon such occasions, and this persecution, moreover, is often of the most trying character, and may be continued for many years. It is hard to see how men can voluntarily bear so much opposition and suffering, without the prospect of much temporal good as a result, if they are not true Christians.

Many of our people have also a great desire for knowledge, both secular and religious. The village schools are well attended and parents generally want their children to study also in the Christian Training Institute ; while the love of preachers and preaching is widely diffused and sometimes intense. Often requests are made by Christians for the establishment of a school in their village or for the location of a Christian worker there. Voluntary, independent movements, too, are sometimes attempted. A young man living at a village three miles distant from Badomalli attended school at the latter place in the morning and in the afternoon gathered the children together in his own town—his little sisters along with the rest—and taught them from day to day what he had learned himself, and appeared to do it well ; nor did he seem to expect any compensation for the work.

Frequently the warmth of affection shown by village Christians for their religious instructors is very touching. They will run to meet them as they are approaching their town, escort them to their lodging-

* See pp. 229-236.

place, give them the best attention which their circumstances allow, express great regret that they cannot come oftener and even send for them when their absence becomes protracted. "Sometimes I feel almost discouraged," says a zenana worker, "when people in the village send for us to come to them and seem so eager to hear, and at the same time have the women in the city scolding because we do not go oftener to them, when we are working to the point of exhaustion every day." Nor is it the worker alone who is loved. The message which he brings is after all the chief attraction. Says a superintendent of missions, "Men who have worked from sunrise to sunset under the Indian sun in the harvest field sit gladly till almost midnight to listen to the gospel." Occasionally, too, people will go a long distance to hear the Word. A woman in the Pasrur District once walked ten miles, carrying a baby, to attend religious services; and others walked twelve miles, carrying their little ones, to be present at a meeting of the Women's Missionary Association at Zafarwal, in the winter of 1892-93.

It may also be confidently affirmed that the standard of morality and good conduct among our people is higher than it is among the classes from which they have sprung. Cases of discipline, scandalous sin, and apostasy do indeed sometimes arise; but they are rare—rarer, too, among low-caste converts than among others. Comparatively speaking, we have little trouble on account of the use of opium or strong drink, stealing or profanity, false swearing or rioting, idolatry or exorcism, polygamy or wife-beating, or even breaches of the seventh commandment. And, while there is often reluctance shown to bring offenders to justice in ecclesiastical courts, it is doubtful whether more of this feeling exists among Christians in India than in America.

That some native professing Christian domestics are worthless is no doubt true, and that even missionaries, knowing the temptations which beset servants and aware that few besides those who are disqualified for higher work apply for employment in this capacity, often hesitate to hire them, is also true; but, as far as our observation goes, there is no ground for that wholesale condemnation of those who enter domestic service which is fashionable in certain quarters. A part of them adorn their Christian profession in this sphere and set a good example to their associates; while the average honesty and faithfulness of the whole class is certainly superior to that of Hindus and Muhammadans in a like position.



ISAAC, REBECCA AND THEIR CHILDREN.

The causes of the preference given by many Englishmen to heathen domestics and employees are various. One has heard Christian servants condemned by a friend ; another has tried one and found him wanting ; a third fears their employment would arouse the jealousy or the opposition of other servants ; another dislikes the strain of always setting a good example to those who, he knows, are constantly expecting it ; another wants his private life hidden from all who bear the Christian name ; another prefers servants whom he can kick and cuff as “niggers,” without any fear of scandal ; another despises missionaries and all who are connected with them.

That native Christians also try to better their own worldly condition, and are sometimes even covetous, is also admitted. In this respect they resemble their brethren in other parts of the world, especially in England and America. But that this, with them, is a peculiarly besetting sin can hardly be proved ; nor, except in a few cases, can it be shown that they are transgressing the spirit of a commandment which requires “the lawful procuring and furthering the wealth and outward estate of ourselves and others.” That men reduced to the extreme of poverty which they exhibit should seek more of the comforts of life is only natural and right. So long as they do not make mammon their god, they are simply treading the path of duty.

And we find that this trait does not by any means prevent the rise, or suppress the growth, of Christian liberality. ~~True,~~ The aggregate of their religious and charitable contributions is not great, and many fail to give as the Lord hath prospered them. But some do remarkably well. In several cases churches or school houses have been erected wholly, or chiefly, by native Christians. A number of laborers have also been supported by the funds which they contributed. For some time nearly all the members of the Sialkot church gave three per cent. of their income to make up the pastor's salary. Hundreds of rupees were given yearly by natives to swell the Presbyterian treasury. Voluntary thank-offerings, moreover, have not been unknown ; and, where cash was not available, farm products have been substituted. At Badoki, for example, a large brass pan is sometimes set in the midst of the congregation, in which, at the proper time, men, women and children deposit the contributions of various kinds of grain which they bring in their cotton shawls and *chadars*. And the chief reason, no doubt, why larger results in this direction are not realized is because suitable means have not yet been employed everywhere to secure them.

The fact, too, that in most cases continual improvement in every respect is manifested, and that even backsliders have been reclaimed, goes far to prove the presence of God's Spirit and the hopeful condition of the work generally.

X "I have been out among the Christians all the month and am glad to say that I found them all well and growing slowly in knowledge and grace, with one or two exceptions." "We met with discouragement, but I never was as much encouraged in the work as now." "There seems to be a steady improvement in the Christian community at Sad-owal. The women show much more intelligence with regard to Bible knowledge than they did two or three years ago." "I am greatly encouraged in regard to the Christians who came from the outcaste classes. In many places we see a great increase in knowledge, a very evident strengthening of the faith, a greater desire for holiness of life and more zeal in good works." Such word often has come to us in reports and private letters during the past twelve years.



KHARGOSH.

The recovery of Badoki and other backsliding congregations is also very significant. For several years Badoki was considered lost and doubts were entertained whether it had ever enjoyed the presence of God's Spirit. But in 1888 it began to revive, and in 1889 Miss McCullough writes of it, "Badoki has given us more heartaches than any other village of the District, and it is comforting now to see signs of growth in grace." And afterwards these signs grew stronger and stronger.

Another encouraging evidence that God has been with us is the anxiety which our people have had for the salvation of their friends and neighbors, and their zeal in trying to bring them into the Christian fold. How much this has aided our evangelistic work has already been mentioned,* and further reference need not be made to it here, except to say that we can hardly present a stronger proof that Christ has been dwelling in the hearts of his professed people.

More than this, the testimony of Christian workers, both native and foreign, as to the character of individuals with whom they have been

* See pp. 195, 196.

closely associated, as also in regard to the work generally, may be cited in great abundance to prove the claim that God's Spirit has been working with us.

"I believe Dina Nath to be a true Christian."

"How well Khaji trains up her children!"

"He was a good boy—remarkably fond of his Bible—devoted to his Master's service."

"Fazl Din says he is often deeply moved by the effects of preaching; and his throat seems to fill up as he makes this statement."

"He is a good man; I just love him."

"It made our hearts rejoice to see how readily he accepted Christ as the Son of God and his only Saviour."

"Tears sometimes come into the eyes of Wadhawa's wife and evidence of deep emotion is given as I speak to her of Jesus, his death and his love."

"Shana, my *chaukidar*, gives three annas a month for the support of the church, and that, too, without being asked. He seeks the treasurer."

"The man named Hukma is quite grey-haired, but he is very earnest, and during the preaching, when it was said that the world would hate and persecute them, he laughed right out, literally fulfilling Christ's command (Matt. 5 : 12) to rejoice and be exceeding glad. Thus we see that the heaven is working and the Spirit is working, too."

"Farman Shah, in all his trouble, has never faltered in his allegiance to Christ, and says that even if they kill him he will not give Him up."

"A man who had denied his Saviour two years ago was received back, and this time his wife also came and was baptized. At the close of the communion service I took him by the hand, saying, 'Hidayat Masih, you have brought reproach upon His name in the past; I hope you will strive all the more to honor Him in the future.' To this he made no reply, but I saw the tears flowing freely, and I thought of Peter, who, remembering his sin, went out and wept bitterly."

"Rahim Bakhsh grew in grace and less worldly towards the last, and gave evidence of genuine religious experience."

"Two members have died during the year. One of these was a student of theology—a good, promising boy. His disease was consumption, and in all his sufferings he gave evidence of earnest faith in Christ."

"From the time of Likar's conversion till God called him away, his

walk and conversation, although not perfect, were such as marked him as one destined for a better land."

"Kaka, while on his deathbed, said, 'This is not my house; I am going to a beautiful home'—that is, where Christ lives. Another convert, Kanda by name, having been attacked by pneumonia and being in great pain, was asked if he was afraid to die; he replied, 'No; why should I fear when Jesus is near me.' Seeing his relations greatly worried over his sickness, he requested them to be calm, saying, 'My faith is firm in Christ.'"

"It has not been my lot here to visit a happier family or one where husband and wife seemed so happy in each other and so mutually devoted to the work of Christ."

"There is much to encourage. Some of the girls give unmistakable evidence of Christian development."

"Incidents are becoming much more frequent which show that the leaven of the gospel is working among the masses and among all classes."

"On the whole, work is encouraging in the majority of the villages."

"There are some who I trust shall shine as jewels in the Saviour's crown. I well recall listening to an old man as he recited the story of the sufferings and betrayal of our Saviour. Tears came to my eyes and his voice broke as he told of Peter's denial and thought of his own too frequent denials of that same Master. This man was careful to instruct his family and to repeat with them, each day, the Lord's Prayer."

"Some said of their persecutors, 'They may drive us out of the village, but they can't drive us away from Christ.'"

X "While the village men are talking to me of their own trials, difficulties and successes, and of their own Christian experience, I receive benefit myself."

"The Christians in many villages show an interest in the Word of God and a desire to receive instruction. While still ignorant, some at least have obtained a saving knowledge of Christ."

"The progress made and the change effected are simply wonderful."

"What would have seemed a miracle to the missionaries a few years ago has now come upon us so gradually that we scarcely realize what has been done and is being done by the Spirit of God here. No earthquake; no noise as of a rushing mighty wind; but a still, small

X voice, a secret working of the leaven, a quiet germination and growth of the seed sown. Watered by the gentle dews of the Spirit, it has sprung up, until now the fields seem waving with ripening grain."

"I must say that I am not only hopeful but confident that the great majority of those baptized will prove themselves to be living stones in the temple of our God, provided hard, faithful, patient and loving work be done among them."

"The solemn conviction forced itself upon us that none other than the Lord Christ Himself, being by the right hand of God exalted and having received of the Father the promise of the Holy Ghost, did shed forth this which we saw and heard. Overwhelmed with awe, we could but exclaim, 'The Lord hath done great things for us, whereof we are glad.'"

These testimonials have been culled at random from letters, reports and other documents covering almost the whole period which has elapsed since 1881 and emanating from every part of our field. They show the opinion of a large number of our workers—foreigners and natives, men and women—in regard to matters coming under their immediate observation, written mostly at the time when their impressions were fresh and when they would be least likely to be mistaken. Nor has the Mission as a body shrunk from officially endorsing their judgment. Even at an early stage of the work she declared that God had "vouchsafed a manifest blessing upon her labors" and resolved to recognize this fact with profound gratitude and great joy.

How any one, therefore, can deny the reality of a great work of grace among us is a mystery. God's Spirit has certainly been abroad "convincing and converting sinners and building them up in holiness and comfort, through faith, unto salvation." Even if half our professing Christians were hypocrites, this would still be true.

As a further proof and illustration, however, of the manner in which Christ has been manifestly transforming and guiding these poor people, I take the liberty of condensing and appending several biographic notices which were given by Miss C. E. Wilson in the *Christian Instructor* of July 23, 1891.

"Ameera, a low-caste woman, was a heathen when I came to Gujranwala in 1875; but within two years this unhappy, grumbling old creature was transformed into a happy, bright-faced Christian; and she has continued so to this day, with very few slips into the slough of despond.

“When Miss Calhoun first gave her the gospel message she thought it too good news for her, and said, ‘I am too old to change my religion now.’ But in the course of time she accepted Christ and was received into His church by baptism. Ever after her dark, wrinkled face was lit up with joy and peace. She believed, and realized the abiding presence of the Saviour, and has often strengthened my faith and gratitude, when calling upon her to read God’s Word to her and pray with her. She was always so grateful for the least kindness shown her and constantly thanking and praising God for His goodness. I often felt that she was outstripping me in grace and faith. She had nothing but the coarsest food and clothing and her surroundings were bare of all temporal comfort ; and her happy, contented spirit was a constant rebuke, calling up Paul’s question, ‘Who hath made thee to differ?’

“Of late years she expresses herself as waiting for Jesus to call her home, and often longs for His coming. I have not seen her lately, but Mrs. Murray says that her faith is firm and that she still enjoys hearing the Word of God and engaging in the exercise of prayer.”

“In the early part of my mission life, in Ameera’s village there was a young school girl, named Daulah. She, with a number of others, learned to read the gospel and accepted its teachings. As the fruit of Miss Calhoun’s labors, she and several of her companions were received into the church ; and she was shortly after married to a young Christian, named Nanak, and the two served us faithfully as house servants for several years. When Miss McCullough went home on a furlough, they were sent to live in a village and work as catechists. She became the mother of six children. The last one came during the dreadful fever epidemic in the Gujranwala District and she and her babe, and another child, succumbed to it.

“She was a good wife and mother, and a beautiful, little, black-eyed woman. Though not a woman of marked piety, she was a steadfast Christian and died a hopeful Christian death. Those who were at her bedside say that she repeated nearly one-half of the first chapter of John and the twenty-third Psalm and said a great many things about Christ. Mrs. Murray, who was with her and prayed with her, bears testimony to her joyful death.”

“Chhero was one of two Christian young men of the Gurdaspur District whom we employed last summer to pull *pankhas* for us. He was quite blind. We became acquainted with him about three years

ago, on our first itinerating tour through this District. His mother brought him to us and plead with us to try and save his eyes, lest he should go blind. We gave him medicine and all was done to save them that could be done, but the white scum continued to grow, and soon the light of this world was quite shut out from him. He had learned to read a little before his eyesight gave way. He had a retentive memory and a tolerably bright mind, and gave good heed to the Word of God read in his hearing, and committed to memory six chapters of Matthew and the whole of a little catechism on the Bible. By this means he got a good knowledge of Scripture history and seemed to know it all by heart. During the two months and a half that he was with us we also gave him additional lessons with the view of making him a teacher of more ignorant people. He was so cheerful, kind and willing, too, that we all learned to love him and were sorry when vacation time came, and he had to go home.

“But he soon took the fever and, after an illness of eight days, called his mother and said, ‘God is calling me. I want to give something in His name before I go.’ She had nothing in the house but some crude sugar, about ten cents’ worth, and she called her neighbors and distributed that among them in his behalf. The mother wept and said, ‘O son, how can I spare you?’ He replied, ‘This little brother, Yusif, in your lap, will take my place and comfort you.’ He then asked if it was ten o’clock. When told that it was about that time (for they had no timepiece), he said, ‘I am going to God ; salam to you ; this is the time he told me I was to go ;’ and then he quietly passed away.

“His friends and neighbors, and we all, felt sorry when we heard of his death ; yet we rejoice in the good evidence we had that he was a true child of Jesus. Nothing pleased him more than to recite or hear His word and sing His praise, and his prayers were full of simple faith and trust. On one occasion he greatly touched our hearts by the grateful manner in which he thanked God for all the kindness of the missionaries who had come so far to teach them, and by the manner in which he also said, ‘I thank Thee, Heavenly Father, that, though Thou hast seen fit to deprive me of bodily sight, yet Thou hast given me spiritual sight and fixed Thy truth in my heart.’ He did not give up hope of bodily sight being restored until Dr. Johnson examined his eyes last summer and solemnly told him there was no hope. The ringing, hearty answer, ‘All right !’ brought tears to the eyes of those

who heard it. His mother still grieves for such a loving son ; but we tell her not to weep for him, but to prepare to meet him in heaven."

Such are a few examples of the grace of God as it is displayed in the redemption of the Chuhra—the most despised of the low-caste people—and a partial proof of the fact that our labor has not been in vain in the Lord.





CARING FOR HER YOUNG.

CHAPTER XXIII

LOWER TRAINING OF CHRISTIANS

Stages of Missionary Work—Training of Christians in a Compound—In a Village—The Underworker—Village Life—Primary Duties—Worship Described—Singing, Prayer, Sacraments—The Sabbath School—Secular Schools—Their Drawbacks—Teaching Urdu—Central Schools and Inspectors—*Panchayats*—Subsuperintendence—The Missionary's Work—Monthly Meetings—Methods Autocratic—*Melas*—Christian Villages or Settlements—Hindrances to Primary Training—The Result.



THE second great part of a missionary's task, as we have already seen,* is the establishment of a self-supporting, self-propagating church. And this part comprehends two main subdivisions—first, the training of Christian converts; and secondly, ecclesiastical organization proper and church development. Together with evangelism, these constitute an ascending series in the scale of missionary duties. First the materials for a church must be collected. This is the work of evangelism. Then these materials must be trimmed and polished. This is the work of Christian training. Then, having been prepared, they must be built up into a living temple. This is the work of church edification.

Not that these various branches of labor are so essentially distinct that they cannot be carried on simultaneously or that they cannot cooperate with one another. An ideal condition of things means the very opposite. It exhibits a work of Christian training which also

* See pp. 148, 149.

reaches out after the conversion of sinners, and shows a developing church which assumes more and more the edification of its own members and the evangelization of the people around it. The three processes should overlap and interpenetrate one another; and this to some extent has been realized in our own case. But, as a matter of fact, this ideal is seldom fully attained; and in giving a description of the progress of our efforts, it is convenient to make the distinction specified.

The work of training converts contemplates their advancement in everything which helps to make them intelligent, steadfast, active and useful Christians—that is, in religious knowledge, good habits, pure morals, spiritual desires and holy zeal. It really begins before their baptism as a preparation for the reception of that sacred rite; and some of our workers are disposed to prolong this period of preparation, partly as a test of the sincerity of the candidates, and partly because, in some instances, converts show more desire for improvement before they are baptized than afterwards. But the general rule is to baptize applicants as soon as they make a credible profession of faith and leave the chief work of training to be done subsequently—as appears to be directed in Matt. 28 : 19, 20.

In the case of high-caste converts and Muhammadans, almost all of whom are compelled to leave home as soon as they forsake their old religion, this training is usually done at, or near, the Christian laborer's own residence—that is, in a Mission compound. Here they are brought under gospel influence, day by day, and gradually led into all truth and duty.

But the great body of our people, as already stated, are of low-caste origin and can stay without great difficulty in their own houses and among their own kindred; and often whole families of this class, and even whole connections, are baptized at the same time.

Supposing then that a number of persons in a village, or in several neighboring villages, have passed the initial stage of formal admission to church membership, the first thing usually done afterward is to put a Christian helper there to act as an underworker. He goes from house to house, gets acquainted with the peculiarities of each individual, corrects any wrong impressions which the people may have had respecting Christianity, confirms their opposition to the false religion which they have abandoned, teaches them as fast as he can passages of Scripture, a Bible Catechism, the Ten Commandments, the Lord's Prayer and

the fundamental principles of our holy faith, urges them to abandon every form of sin, and exhorts them to commence family and secret prayer. He also meets with them as often as he can—perhaps, every day—for public worship, and on the Sabbath is expected, not only to conduct a regular religious service and preach, but also to hold a Sabbath School and catechetically instruct all, old and young, in regard to divine things.

Sometimes, too, one of the more intelligent of the members is deputed to act as his assistant and helps to keep his neighbors up to the right mark; while in due season a school teacher is also added.

It is hard for one who has not actually seen the village life of Chuhra in India to imagine the humble and peculiar circumstances under which this work is done.

Remember that the Chuhra quarter is on the outskirts of the village proper, facing the open country (which is not remarkable for its sweet smells*) and often near scooped-out, artificial ponds of dirty water, called *chhappars*, which serve for washing and bathing and (in extreme cases) drinking purposes, as well as for the refreshment of buffaloes and other domestic animals.† Remember that the village streets are narrow and filthy, often only three or four feet wide—that the houses are all built of mud and consist each of only a room or two, facing a small court which is surrounded by a mud wall—that the furniture of the poor people comprises simply one or two *charpais*, a spinning-wheel, some cooking utensils and a few other articles—that the dusky children of the place go about without much if any clothing on, and that generally the men and sometimes the women, appear in such soiled and scanty attire that they would be arrested as public nuisances in any American town. Remember, too, that the men are generally absent in daylight at their field work; that all, old and young, are at the outset perfectly



HYENA.

* Fields adjacent to an Indian town are always covered with the remains of dead animals, deposits of human filth, and rubbish of every description, while scavenger birds and animals are often present, busy at their gluttonous and nasty, but highly necessary, work.

† See illustration on p. 184.

illiterate and that at first there is no public meeting-place, except an open common, where a person can collect the people to give them an address.

Under such circumstances, the Christian worker who has taken up his abode among them, or perhaps hired a house in some more desirable quarter, begins his labors. One by one the people are taught a little of God's Word and introduced into the outskirts of the great temple of divine truth. Wherever he can get an opportunity two or three persons are, for a few minutes, formed by him into a class to learn passages of Scripture and questions in the catechism—women and children by day, and men at night—and at set periods, especially on the Sabbath, as many as possible are assembled on the common, or in a private court, to engage in more formal worship. His work is emphatically "precept upon precept, precept upon precept, line upon line, line upon line; here a little and there a little."

In the course of time, perhaps, a small mud building is erected on the common, or a purchased lot—the people themselves putting up the walls and the Mission bearing the expense of the woodwork—and here the worker and the teacher can carry on their labors more conveniently. Possibly, too, after a while, a few benches, a chair and a desk are put into this building; and even a second room may be added, which can be occupied as a rest-house by the missionaries, and others, when they visit that part of the country on a tour of duty. For the Christian laborer himself also a permanent home is sometimes provided. Thus the work advances step by step.

Oriental (men) in company usually sit with their turbans on, and would feel very much ashamed to do otherwise; but this custom has been abandoned by India Christians in public worship, out of deference, no doubt, to Western ideas. If a member of the audience does not take off his turban we may be perfectly sure that he has never been baptized. A similar influence is at work on the Eastern practice of removing shoes (*jutian*, slippers, sandals) when people enter a house, and especially a house of worship. Formerly our people universally observed this custom and left their shoes at the entrance of the room where there was a religious service, considering it "holy ground." But latterly there has been a change in many places in regard to this matter, especially in the more "advanced" congregations. Village Christians, however, often retain the primitive practice.

The forms and exercises of worship adopted in our work are essentially those which prevail among Presbyterians everywhere. They in-

clude prayer, praise, Scripture reading, preaching, mutual exhortation, giving, and at times the sacraments of the New Testament—Baptism and the Lord's Supper; but these exercises are, of course, varied in number, length and character by circumstances.

Our "praise" consists in the singing of Psalms—some of which are in Western meter and set to Western music, and some in Oriental meter and set to Oriental music. The latter, which are called *bhajans*, are very popular, especially in country places; but the former are used more in cities and old congregations. Our *bhajans* are in the Punjabi tongue; our Western meter versions in Urdu. Sometimes people rise and stand during the exercise of singing and sometimes they sit.

The Scripture reading embraced in a regular religious service is usually performed by the leader, as it is at home. Preaching is also the work of the leader, except in prayer meetings and other conferences, when an opportunity is given for remarks by any member of the audience; but in promiscuous assemblies men alone have thus far availed themselves of this privilege. Sermons are almost universally spoken (not read) and are addressed to hearers as directly and forcibly as possible. As a general thing, too, they are less elaborate and formal than the sermons in America; nor has any standard of length become fixed.

Prayer, except when the Lord's prayer may be repeated in concert, is always free and extemporaneous; and, when finished, it is often attested and strengthened by a sincere and general, but somewhat suppressed, cry of "Amen." No attitude in this exercise has yet become universal. Perhaps partial prostration—that is, kneeling with the forehead touching, or almost touching, the floor—is as common as any other. It suits village people very well, as during worship they generally sit on the floor anyhow; and besides it accords with both Hindu and Muhammadan customs. In older congregations and larger places seats are often provided for adults, especially the men, and sometimes for the whole audience. Under such circumstances standing is a common attitude in prayer. This is the form adopted in the Sialkot church. But kneeling, either with the face towards the rear of the church (Methodistic style), or with the face towards the pulpit (Episcopalian style), prevails in some congregations; and sometimes, according to Western fashion, people sit and pray (if they pray at all) with, or without, their heads resting on the pews before them. Occasionally I have seen almost all of these attitudes assumed by different

individuals in the same congregation during the same exercise. The habit of offering up a silent prayer at the beginning, and again at the close, of a religious service seems to be universal among our people and comes to us apparently from British sources. As soon as a worshiper takes his place in the meeting he looks up to God for a blessing upon the exercises before him; and again, after the benediction is pronounced, he sits for a minute or two and secretly pours out his heart to Heaven in thanksgiving and petition. People never rush out of church immediately after the preacher's voice ceases to be heard. It would be thought very rude and irreverent for any one to do so.

Little peculiarity may be observed in the method of administering the sacraments of the church. Previous to the celebration of the Lord's Supper one or more preparatory services are usually held, and for some days or weeks beforehand the minds of intending communicants are turned towards this solemn ordinance. Common native bread, which is unleavened, and the juice of the grape, as extracted from raisins,* often furnish the emblems which are used in the sacrament itself, and of these the members partake as they sit in their places, separate from others, and receive them from the officers of the church.

Fasting, as a religious exercise, has occasionally (but rarely) been appointed, either to prepare people for the observance of the Lord's Supper, or, in times of declension and providential distress, to secure the return of God's blessing; and sometimes, too, with manifestly happy results. This exercise is not only Biblical in its character but it is also familiar to Eastern people, especially Muhammadans, and its introduction into our usages seems perfectly natural.

It has been stated that a local worker is expected to carry on a Sabbath School among the people of his neighborhood. Sabbath Schools, indeed, have for thirty years or more been a special feature of our work of religious training. According to the Statistical Tables of 1890, we had within our bounds 90 of the 116 Sabbath Schools established in the Punjab and 2959 of the 4331 pupils. At the close of 1893 we reported 131 Sabbath Schools and 3162 scholars, and at the close of 1894, 99 Sabbath Schools and 2474 scholars. In large places, where secular education is more advanced and many teachers can be had, Sabbath Schools are conducted after Western models and some-

* Common wine, whether fermented or unfermented, is an expensive article in India—too expensive for ordinary congregations.

times the International Series of Sabbath-School Lessons is used. The Rev. T. L. Scott for several years published these lessons with the sanction of Presbytery ; and recently an effort of a more ambitious character to provide helps was made by a regularly appointed committee, though this effort was not continued very long. But the helps prepared by neighboring Missions have also been used in some places. In villages the local Christian worker has been the chief, and sometimes the only, instructor ; and, as many scholars are not able to read, much has depended upon his oral communications and his faithfulness in catechetical drill. Our Sabbath Schools are composed mostly of Christians and the members of Christian families ; but, in cities especially, they are attended frequently by non-Christian scholars, and some of them may be classed as altogether missionary in their character. It may also be remarked here that, as a means of mutual assistance, we joined with others, December 10 and 11, 1890, in forming a Punjab Auxiliary to the Indian S.-S. Union.

The establishment of secular schools as an aid in our village work seems to be absolutely necessary. Our Christian converts in outlying points are usually without any education whatever, nor are they able to get any without our assistance. It becomes our duty, therefore, to teach them at least to read the Bible.

Of village Primary Schools we have about 120 within the bounds of our field, with an aggregate of 4500 scholars. The curriculum of study followed in them is that which has been adopted by the government, extends over a three years' course and, when successfully pursued, qualifies the pupil for admission into an Upper Primary School, should he have an opportunity of attending one. Religious instruction is also given regularly and all available means are used to make the schools subservient to their great end—the moral and spiritual elevation of the Christian community. And, that they may become something of an evangelistic power, children of other religions also are often admitted as pupils. It has not been a very rare thing to see Hindus, Sikhs, Muhammadans, Chuhras and Christians all sitting side by side, reading Urdu or listening to a gospel story.

But there are some drawbacks to this branch of work.

One is the lack of good school-houses. In many cases, indeed, there are no school-houses at all. The pupils are taught under a tree or beside a mud wall, or on the open common, or in a private house.

Another is the lack of Christian teachers. The demand for edu-

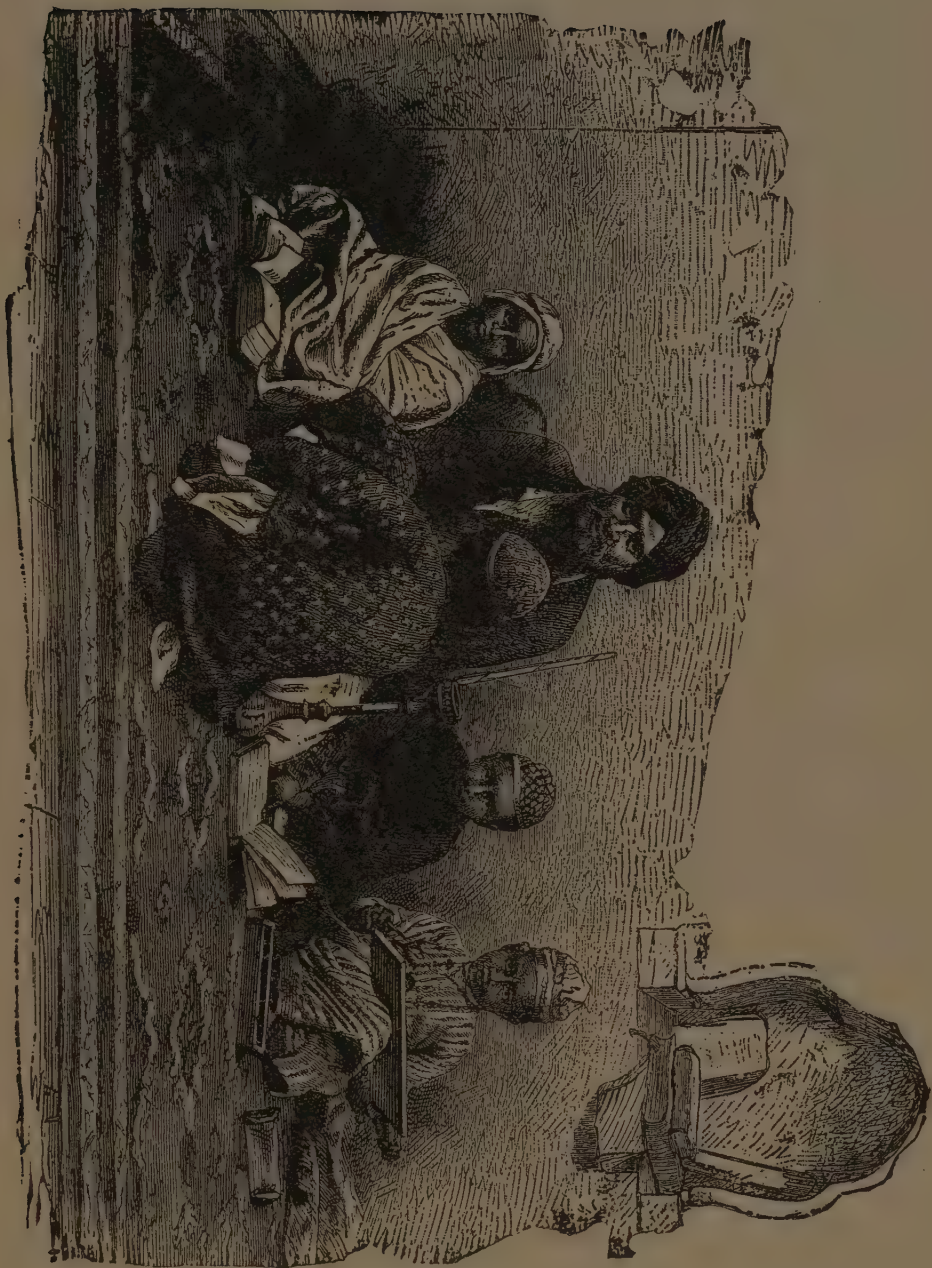
cated Christians in purely evangelistic labor is so great that few are left for the work of secular instruction, and these few must receive comparatively high wages. Hence we have been compelled to employ many non-Christian teachers—teachers who are not only unable to give religious instruction, but whose example, at least, is against us. Some of these teachers, indeed, by favoring pupils of their own faith, neglecting Christian children, and following other devices, have done what they could in a covert manner to defeat the great object which we have in view.

Another drawback is the necessity of not only teaching Urdu, but of teaching it (and other branches) in the Urdu tongue, which to most of the scholars is almost a foreign language. The authorities of the Province exalt Urdu at the expense of Punjabi and make the former the chief vehicle of education, native literature and civil administration. Hence the latter is not recognized in any authorized course of study except that appointed for *zamindari* schools ; * and *zamindari* schools do not suit us, because we want our primary institutions to be preparatory to those that are higher.

Urdu, or Hindustani as it is often called, must therefore be made as familiar to our pupils as their village dialect ; and their effort to acquire it, and through it to acquire also all the other branches embraced in our school curriculum, becomes, as every one can easily see, a great task.

And then the character adopted in teaching them Urdu is so hard to learn. Hindustani may be written or printed in one of three characters—the Persian, the Arabic, or the Roman. The Persian is simply the Arabic in a running hand, called *Nastaliq*. Both therefore give different forms of letters for the beginning, the middle and the end of words, while vowels for the most part must be guessed at. In Hindustani, too, three letters are added which are not found in the Persian tongue and seven not found in the Arabic. Persian Urdu, moreover, cannot be printed from regular type, and, being lithographed, partakes constantly of the variations which characterize handwriting. In correspondence, too, it is often written in a broken shorthand, called *Shikasta*. All these forms which must become familiar to the pupil, make the Arabic, and especially the Persian, character difficult to learn. Roman Urdu is the easiest of all, even to a native. An experienced missionary says, “ The time occupied in teaching an average

* Farmers' Schools ; see p. 165.



VILLAGE SCHOOL.

child to read the Roman character would be about a month, whereas the Persian character, under the same conditions, needs a year." Roman Urdu presents only about one-third as many forms as either of the other characters; while vowels, as well as consonants, are represented. Being printed with type, too, it is more uniform in its appearance than the Persian lithographed Arabic, and in writing it is seldom abbreviated. More than this, it is less trying to the eyes and more legible. Yet the hardest of these characters for a learner (namely the Persian) is the one which is retained in the Punjab school system, as it is also in the civil service. This is due to the prestige given it under the Muhammadan rule, to the cheapness with which it can be printed, and to the fact that the great mass of Urdu literature is found in this character. Many India missionaries, especially those who are located in Oude and the Northwest Provinces, would like to substitute the Roman for the Persian in their educational work, not only because it is easier, but because the knowledge of Roman alone would cut off the followers of Christ and many others from the corrupting influence of native writings—hardly anything but that which is distinctively Christian being printed in Roman Urdu. But the tide of sentiment and power is against them, and as years roll on the difficulty of making any change becomes greater and greater.

Other obstructions to the rapid and successful advancement of pupils in village schools up to the required standard are found in the age and the intellectual weakness of some of them, and in the irregularity of their attendance upon the instruction of their teacher.

To remedy these various drawbacks, several expedients have been tried. One is the establishment of a Central School in every Mission District, where, under the immediate eye of the Superintendent and the teaching of a superior instructor, scholars nearing the close of the Lower Primary course might be taken for a time and receive special attention. Another is the appointment of a faithful, qualified inspector for the Mission District whose duty it is to visit the schools frequently and keep them up to the required mark. Help has also been derived from submission to the examination of a local government inspector, from whom official certificates can be had at the end of the third year. This has a specially stimulating effect on teacher and scholars, and, besides, lays the foundation for a grant-in-aid from public funds; but, of course, whatever objections may be urged against government help in other cases may also be urged against it in this case.

Of other local agencies established for the improvement of the people, *panchayats* and zenana missionary societies may be mentioned.

The latter are few in number and have not yet developed into a force of any great power; but they are progressing and will eventually, no doubt, be very helpful to the female members of the church.*

Panchayats† are local ruling committees, composed of the heads of the people, in imitation of similar bodies among the Hindus. They were sanctioned by the Mission in 1891, with the design of aiding discipline and training men for the eldership, and are found in some parts of our field. Their work is to watch over their respective Christian communities and exercise a sort of civil as well as ecclesiastical control among them—trying cases of wrong doing and imposing fines or other penalties, according to their judgment of what would be right.

Some doubt the expediency of this arrangement. They dislike its encroachment upon the functions of both the State and the Church, and its confusion of the temporal and the spiritual penalties which these authorities respectively impose. They fear, too, that it may lead to the assumption by a *panchayat* of the powers of a Session and to its virtual, if not actual, determination of the question, Who have a right to participate in the sealing ordinances of the church? They fear also that, by thus establishing a substitute for the Session, the work of regular church organization will be postponed instead of hastened. Better in their opinion ordain elders and form Sessions as soon as possible for purposes of ecclesiastical government (as the Apostle Paul did) and not foist upon our people a Hindu device, involving similar power and requiring apparently similar qualifications. However this may be, *panchayats* are an established fact, and their aim at least is to help forward the work of Christian training.

Of course where congregations are regularly organized a readjustment of the various local agencies employed in the edification of Christians takes place. Instead of the local mission agent comes the pastor, or the stated supply, and instead of the *panchayat* the divinely authorized church court. The Sabbath School and the missionary society also become arms of the church proper, and even the parish school may be subjected to pastoral oversight.

As a sub-superintendent, too, the ordained minister, whether settled

* See pp. 129–132.

† Courts of five or more—from the word *panch*, which means five. (Pronounced *punch-i-ut*.)

or not, may be made responsible for work in a large number of unorganized centers surrounding his place of residence. These it becomes his duty to visit as often as possible; and over all the inferior agents and agencies located there he is expected to exercise a certain amount of authority. He is also required to preach as often as possible in every part of his little "diocese," examine candidates for admission to the church and, whenever he thinks proper, administer the ordinance of baptism. Where an ordained minister is not available, this work of sub-superintendence is often performed by a licentiate, or a high-class catechist—but, of course, without the liberty of baptizing converts.

It should be noted here, too, that, although our Christian women are largely accessible to men in their work of Christian instruction, sometimes female agents also are employed locally as zenana workers and Bible readers, and that they do much among their own sex in the different villages, and circles of villages, to supplement the labors of male Christian agents.

Finally, over and above all these influences, comes the work of the superintendent (who is generally a missionary), of the foreign ladies, and of those native helpers who may be attached, temporarily or otherwise, to their general staff.

These may take a run out from the headquarters of the Mission District to some part of their field, and spend a short time there, or they may make a regular tour, as we have already indicated, in describing evangelistic operations;* and, wherever they go, they will generally be met not only by the local laborers of the village itself, but also by the sub-superintendent and any others who may in any sense be responsible for the work there.

The task falling to these higher officers as they go out among the native Christians is varied in its character.

First of all, it comprehends the duty of inspection. Schools, catechumens, the people generally, must be examined and their progress noted; rolls of day schools, Sabbath Schools, baptized adults, baptized infants and inquirers must be scrutinized, corrected or purged; reports of work done, and of the condition of things generally, must be heard.

Cases of discipline must also be attended to; inquirers must be taught; candidates for baptism must be examined and received into the church; sites for school-houses, churches and rest-houses must be

* See pp. 185-195.

selected or purchased; arrangements must be made for building; preaching, zenana work and instruction of all kinds must be kept up as continuously as possible during the sojourn of the party; the Lord's Supper, perhaps, must be dispensed; everything in fact must be done while they are present which will tend to edify the people and benefit the cause.

Every month, too, in some Mission Districts, a general meeting of all the workers (male or female) is held by the mission, or the zenana, superintendent, not only for the purpose of giving them their wages, but also for the purpose of hearing their reports, approving or disapproving their plans, correcting their mistakes and guiding their future labors. And sometimes, in cases of emergency, a local worker, or sub-superintendent, will make a special report of difficulties, by mail or in person, to his or her superior, and, if possible, secure such action as may be necessary to provide a remedy.

Thus it will be seen that the machinery is complicated and that the appliances are many and varied which we have used for the purpose of training Christ's people and bringing them up to a higher condition of religious life and work. It will also be seen that our methods are largely autocratic in their nature and bear a closer likeness to Episcopalianism, or rather to the arrangements of the India Civil Service, than to Congregationalism or Presbyterianism. Even the sealing ordinances of the church (Baptism and the Lord's Supper) are dispensed frequently, not under the direction and superintendence of ecclesiastical courts, but according to the will of the officiating minister alone. This at the outset of missionary operations is no doubt necessary, but its continuance beyond the limits of necessity has a retarding rather than an advancing influence. It hinders the development of autonomy in the native church and checks the progress of republican Presbyterianism. It is to be hoped, however, that church organizations will be established more rapidly in the future than they have been in the past and that Sessions, Presbyteries and Synods will be allowed to do their own appropriate work.*

To Christian literature as a means of general edification only allusions have heretofore been made, nor will much be said in regard to it now, because occasion will be given hereafter in another connection† for its consideration as a whole. It is simply necessary to state here that, notwithstanding the illiteracy of our people, papers, tracts and

* See pp. 138, 139.

† See Chapter XXV; also pp. 184, 185.

books have had an important place, and doubtless will in the future have a still more important place, in the work of advancing their intelligence, piety and usefulness.

Of Christian *melas* (or conventions) and Christian villages nothing has been said heretofore, because they have not been employed much by us as a means of developing fraternal or spiritual life among our people. But a few words in regard to their character may not be out of place.

A Christian *mela* is much like an old-fashioned Methodist camp-meeting. Christians from all sides meet in some previously selected locality and for one, two or more days spend their time in social intercourse and religious worship—bringing their provisions and their Psalm books with them. That such meetings, occasionally held and properly conducted, do good, there is no doubt. They develop a sense of brotherhood, strengthen confidence in the stability of the Christian cause, create enthusiasm for the spread of the gospel, advance Scripture knowledge, deepen piety and by their size make a marked impression upon the world around. Of a *mela*, held May 24, 1894, in the Gurdaspur District, at which 150 persons, or about one-fourth of the Christians of the District, were present, Mr. Caldwell says, "This gathering has done much to incite the spirit of self-support. A few have declared independence and are no longer under the direct control of the higher castes."

In this connection, too, it might be remarked that, through our Presbyterian system, a good opportunity is presented, from time to time, for holding such conventions. As Presbyterians are required to meet regularly for ecclesiastical business, so, without much extra trouble, the common people might then be collected together for purposes of religious edification. Even the proceedings of Presbytery itself might be utilized to promote the same great end.

In favor of the policy of collecting our baptized people into particular localities and establishing Christian villages or settlements, we cannot say so much. Only one project of the kind has been attempted within our bounds—that of Scottgarh, near Zafarwal. But this has not proved much of a "success;" nor, as far as can be ascertained, has the Scotch Mission experiment at Sialkot, nor the Church Mission movement at Clarkabad. One difficulty is the expense involved in such attempts to build up independent Christian communities. Another is the trouble connected with their management. A third is the failure

to discover among Christians, huddled together in this way, any more signs of religious advancement than among others. But the greatest objection of all, perhaps, is the fact that under such circumstances Christians exercise less influence over the ungodly than they would in a more scattered condition. Better, if possible, for new converts to live in the families and in the neighborhoods where they have been brought up. There they can help to spread the gospel and, while in the world, show that they are not of it. The leaven has a chance to do its appropriate work. In the case of high-caste converts and Muhammadans it may be necessary to accept that segregation which is forced upon them by their former friends and give them shelter for a time on Mission compounds; but even this phase of the policy of the aggregation of Christians has developed manifold evils and in many instances has been severely and justly condemned. The compound as well as the village system only helps to multiply and intensify the restricting evils of caste.*

Besides the drawbacks to successful Christian training which have already been mentioned incidentally in the course of our narrative, many other hindrances to this work are worthy of notice. One is the lack of natural talent on the part of many of the people. This affects their acquisition and retention of knowledge, as well as their culture in many ways. Another is their poverty. More wealth would secure them more leisure and more means of self-improvement. Another is the failure, thus far, to establish the Sabbath as a recognized Christian institution, and the dependence of these people for employment upon persons who do not value the sacredness of God's holy day. Another is the lack of interest on the part of some of our professed Christians. There are idlers, mischief-makers, obstructors and even traitors in the camp itself. Besides there is the opposition and persecution of outsiders. Thus many of our people are hindered in their efforts for good and some are made to stumble. The proselytism which has been carried on by the Romish Propaganda, the Plymouth Brethren, and others, has also had its deleterious effects upon many besides those who were actually decoyed away from our fold. The imperfection of those agents, too, upon whom we have been dependent for the application of our methods and the operation of our machinery, ought not to be overlooked; nor in making an estimate of the damage springing from this source should we except what has arisen from our own weakness. In-

* See pp. 201, 223-225. See also Note 5, p. 416.

ternal strife and division may also be mentioned as fruitful sources of spiritual harm and especially that lack of unity and sympathy which for a few years has existed between foreign and native workers.

However, in summing up the results of our work in training the Christian masses, the writer feels assured that, notwithstanding all drawbacks and hindrances, much has been done. Thousands of people have learned to read the Bible. Multitudes have been taught passages of Scripture and the fundamental principles of our holy religion. Hundreds of homes have been consecrated by the erection of a family altar. Whole communities have been brought to prize the house of God and the ordinances of the church. Scores of common people have taken pleasure in the work of exhortation and soul-saving. Many have been strengthened in faith to resist temptation or bear persecution. The entire Christian community has exhibited a slow but gradual and general rise in moral and spiritual character above the surrounding population. And instances are not uncommon where belief in Christ has been known to sustain the departing spirit of a poor native while passing through the waves of Jordan to the shores of the Promised Land.

But other influences have been at work in improving the condition of our people, and other good results can be named, besides those which have heretofore been mentioned. Of these it will be our privilege to speak in the next chapter.





HILL WATER-CARRIER.

CHAPTER XXIV

HIGHER TRAINING OF CHRISTIANS—I

Its Necessity—Means Employed—Central Schools—The Christian Training Institute, its History, Character and Results—The Girls' Boarding School—The Theological Seminary—Why Greek and Hebrew Should Be Taught Theological Students in India.



THE influences referred to at the close of the last chapter are those which are brought to bear more directly upon a select portion of our people, by means of which these few are advanced to a higher stage of secular education and Christian culture than that of the common mass.

Such training becomes an absolute necessity in missionary work for several reasons:—first, in order to set an example of methods and results which will stimulate the native Christians generally to higher attainments and lead them to make a personal effort in that direction; secondly, to provide the means of superior culture to those of the people who may be able, partly or wholly, to pay for it; thirdly, to prepare the agents through whom lower, as well as advanced, training may

be accomplished; and finally, to give the Christian community a standing in higher social circles which will help forward the great work of universal evangelization.

Each Mission, too, must take its share of this burden. Even if it were perfectly fair to throw the whole of the trouble and the expense of this work upon others, and even if other Missions could be found ready to assume it, the result of such a course would be injurious at home. Each field has its own peculiar necessities and these can be met best on the ground itself by home agencies. For harmony's sake alone it is not desirable that the sons and the daughters of our well-to-do people be educated under the somewhat diverse influences of neighboring Missions; while as for catechists and other Christian laborers, those whom we get from other fields are usually less acquainted with our wants and less satisfactory in their work than those who are brought up and trained among ourselves.

The means which we have used for purposes of higher training are the following:—advanced schools, schemes of private study, conventions of various kinds, church courts, *panchayats*,* sermons and lectures, and religious literature.

Of advanced schools which we have established, having this end in view, the Christian Training Institute, the Girl's Boarding School and the Theological Seminary may be mentioned as the most important; but our High Schools, whose primary object is evangelistic, have also been utilized for this purpose, while Central Schools and Medical Classes have accomplished something in the same direction.

Central Schools in Mission Districts have already been referred to as a means of completing work imperfectly done in village Primary Schools.† But occasionally they have been used to carry children forward into the Upper Primary; and now that the Christian Training Institute has been raised to the grade of a High School, it is probable that they will be utilized more than they have been heretofore to prepare pupils for entrance into the Middle Department of the Institute, and that the Upper Primary of the latter will vanish altogether.

This School (The Christian Training Institute) was begun by the Sialkot Presbytery‡ in the summer of 1881 and is located at Sialkot.

* See p. 271.

† See p. 270.

‡ In 1887 the management of the school was transferred to the Mission; and at that time also a special Board of Directors was appointed.



CHRISTIAN TRAINING INSTITUTE, SIALKOT—INTERIOR COURT.

For many years previously such a school had been desired ; but the growing needs of the Theological Seminary and the work generally then absolutely demanded it, and the funds received from what is called the Stewart legacy then for the first time gave complete assurance of its pecuniary support.* At that time, too, the brethren of the field had the prospect of help from one who was specially called from America to take charge of the school and thus relieve them of a work which, without such help, might have unduly increased their burdens.

The school was organized on our old compound at Sialkot ; but a new and better location, three miles north, was procured for it from the Ladies' Association of the Church of Scotland in the summer of 1882. On this property, which contains eleven or twelve acres of land, was erected by Mr. John Inglis, in the early days of the British occupation of the Punjab, a large house, which was the home of the Deputy Commissioner of the District at the time of the mutiny, and, after its transfer to the Ladies' Association of the Church of Scotland, the seat of the Girls' Orphanage. To the improvements already found there others were added by us during the year 1883—a house for the Head Master, another for unmarried, and a third for married students—and in the early part of October of that year the institution was moved to that compound.

Shortly afterwards, too, a large well was dug and a second house for unmarried scholars was built ; but, as the school was small at first, and several vacant rooms in our large dwelling, together with the shade of several umbrageous trees, furnished abundant room for class recitations, and differences of opinion in regard to the location and the character of additional buildings existed at any rate in the Presbytery, no decided effort to erect the main structures required by the institution, as it advanced, was made for several years.

Finally, on the 26th of December, 1887, ground was broken for the foundation of the chief building of the Institute, and in March, 1889, it and its companions were reported to be virtually completed. These are four in number—all of brick and one-storied—so joined together at the corners that they enclose a large, well-protected quadrangle (court) where the boys may play, sleep, eat or study, as occasion requires. The front building, which is used for recitations and general meetings, is 140 feet long, while in width and height it gradually be

* See pp. 70, 71.

comes larger towards the center, where its width is 58 feet and its height about 35 feet. It covers an area of perhaps 32 square rods. In this are a central hall and six recitation rooms, while the veranda which encircles the whole irregular front provides separate, cozy nooks for many additional classes. The buildings flanking this on the right and left of the quadrangle mentioned are dormitories, each containing two large rooms, between which is a small room for the monitor. The rear building contains the kitchen, the store-rooms, the library and a temporary hospital. This structure and the dormitories all face the central court and have verandas in front, while their outer-wall windows are ten or twelve feet above the floor. Thus the privacy is perfect. Should need require it the amount of accommodation given might be easily doubled by the addition of second stories to the rear buildings.

Col. G. Newmarch, of the Royal Engineers,* who was then located at Sialkot as Executive Engineer, kindly drew the plans of these buildings and gratuitously rendered us great service during the course of their erection; but some suggestions were received from different members of the Mission besides the writer, while the latter not only superintended the whole work, but took occasion to introduce minor improvements where convenience or economy seemed to demand them. A Muhammadan, named Umr Bakhsh, was the chief overseer (*mistari*), and Bhola, his assistant.

The native Christians are very proud of the Christian Training Institute, as thus completed. In their farewell address to the superintendent when he left India in February, 1892, they called it a beautiful and magnificent building and said that it had "no equal of its kind in the Punjab"—that is, none equal which had been erected solely for the benefit of the Christians.

The internal economy of the school has been managed so as to change the condition of the living of the pupils as little as possible and make it easy for them to return again to village life and work. Married students, of whom there was a large percentage in the early days of the institution, have been given a monthly scholarship and have been required to maintain their households with it as they would at home. At first, too, unmarried pupils received a scholarship and were compelled to cook their own food and manage for themselves; but this arrangement did not prove very successful, because of the in-

* Since 1888 he has been promoted to a higher rank.

experience of the boys and because it interfered with their studies. Hence a change was made; and, since 1887, food and clothing, instead of money, have been provided directly through the authorities of the school.

The course of study heretofore pursued in the Institute extends over a period of five years,* accords with the government scheme, and includes both that of the Upper Primary and the Middle departments—two years being required in the former and three in the latter. Down to November, 1885, what is called the Vernacular Course was followed. This embraces (besides the Urdu tongue) Persian, History, Geography, Physical Science, Algebra to the end of simple equations, Euclid to the end of the fourth book, and Mensuration—with Arabic and Sanskrit optional. By request of the natives, however, the English Course was substituted for the Vernacular in the fall of 1885 and pursued for six years, when to my regret a return was made to the Vernacular. The English Course embraces less mathematics, but includes tuition in the English language. Judged by American standards, therefore, the secular instruction given in the Institute was about equal to that secured in one of our ordinary academies; but two years more would be required to fit a pupil for entrance upon the college course which has been established by the Punjab University. In March, 1889, the Presbytery petitioned the Mission to raise the Institute to an Entrance standard and establish a higher grade for boys whose parents could pay fees; but the petition at that time was unsuccessful. In the fall of 1893, however, the Mission not only resolved to reintroduce the English course and substitute it in place of the Vernacular, but also virtually granted Presbytery's request; and, unless a new turn is taken within a short time, we may expect that in due season the Sialkot Training Institute will be a High School, preparing Christian pupils for entrance into College. This, in the writer's opinion, is a good move and will help materially to build up the native community in intellectual, social and spiritual power.

Besides a course of secular studies, one of a religious character has also been pursued in the Institute—one period (about fifty minutes) being devoted each day to its recitations. This course embraces special studies in the Bible, Sacred and Profane History, Elements of Theology, and other subjects which may fit the pupils for usefulness as Christian laborers. The weekly prayer-meeting, a voluntary mission-

* Lately this has been changed to six years so as to embrace more Bible study.

ary society and bazar preaching, have also been utilized for practical drill in Christian work, and especially in the exercise of public speaking and exhortation ; while on the Sabbath religious services and a Sabbath School help forward the course of religious improvement.

Pupils above a certain age and below a certain standard have not been allowed to take English, or to advance beyond the Upper Primary ; but at the end of that time they have been formed (with others) into a Normal Class and for six months longer have been given special instruction in matters related to the work of teaching. Opportunity has also been furnished this class to get practical experience during that period in a Model School ; while the amount of their religious study has been doubled. At the close of this training, they go out as teachers and lower-class workers into the mission field.

The wives and the daughters of the married students are formed into a special school of their own, taught to read, and given instruction in the Bible. Thus they become fitted for zenana work in the villages when they leave the Institute.

Three missionaries have held the position of superintendent of the Christian Training Institute : Dr. Barr, during the first year, and since April, 1894 ; the writer, from the close of Dr. Barr's first administration to the latter part of February, 1892 ; and Dr. McKee, from that time until April, 1894. During the summer of 1894, while Dr. Barr was in Kashmir, the Rev. T. L. Scott acted as manager in his place. While the Institute remained on the southern compound Miss McCahon had charge of the women's department. Since its removal to the present quarters this position has been generally held by the wife of the superintendent. *

Five natives have occupied the post of chief Christian teacher in the Institute—the Rev. Jiwan Mal, from the beginning to August, 1884 ; David Charles, from September 2, 1884, to the summer of 1885 ; Amos, from the fall of 1885 to November, 1887 ; M. A. Thomas, from August, 1889, to the spring of 1892 ; and J. Isaac, from the fall of 1887 to the present date, except during the time when Mr. Thomas was employed, when he took the second rank. All except Amos and J. Isaac, too, held the position of Head Master. The Rev. Jiwan Mal is the only one who was brought up and trained in our field. Amos came to us from the Methodist Episcopal Mission ; the rest, from the Church of England. Mr. Thomas was the best scholar of all and Amos the best exhorter ; but Mr. Mal was a good teacher and for

* April, 1896, Rev. A. B. Caldwell became superintendent of the C. T. I.



SIMLA, THE SUMMER CAPITAL OF INDIA.

general usefulness and integrity none stood higher than Mr. Isaac. While with me, the help of the last named was indispensable in the management of the pupils on the compound. Mention should also be made of Jawala, who acted as monitor and house-father for the boys from May 1, 1884, to August 6, 1891. He was an honest, trustworthy old man and, although uneducated, did good service in his position.

That the Christian Training Institute has been a great power for good in our field goes without saying. Up to April, 1894, about 370 male and perhaps 60 female pupils had had their names upon its rolls; while the actual attendance had risen from 19 the first session to about 120 the last. Most of these scholars came to it from the village Christian schools where they had passed the Lower Primary Standard and many of them were quite young in years. At the Institute they made advancement in spiritual as well as secular knowledge; and, although some were disciplined for bad conduct, and even suspended, as many as twenty-five or thirty have been known to make a public profession of Christ during a single twelve-month. Many, indeed, took only the Normal Course, or, for various reasons, abandoned their studies before reaching the close of the Third Middle; but those who left have generally gone to swell the list of workers in our own and other Missions, or have made themselves useful in some secular occupation. Besides eight who had died, nine who were studying elsewhere and thirty-six whose location and business were not known to me, ninety-five other male pupils had left the Institute before I took my furlough in February, 1892; and of these ninety-five, sixty-eight had been in Christian service and two in government employ; while thirteen were engaged in manual labor and ten were with their parents, and only two had apostatized. Several of the pupils, moreover, had become elders or students of theology and three soon afterwards became licentiates. And, now that the school is thoroughly established and has large classes, we may hope from it in the future still more important results.

Similar work has been done for the female part of our Christian community by the Girls' Boarding School, which is also located at Sialkot. This was started by Miss McCahon as a Girls' Orphanage in February, 1879, when the Orphanage of the Ladies' Association of the Church of Scotland at Sialkot was closed, and four girls were returned to us whom we had been supporting in that institution. To these as a nucleus seven others were added the first year, three the second and three also the third—seventeen in all—of whom, however, seven for

various reasons had left, leaving ten as the total number in actual attendance at the close of 1881. Of these, some were not orphans but daughters of the Christians, or others, who had sent them to the school for education. Hence the name of the Institution was for two years given as the Girls' Boarding School and Orphanage. But, as the latter part of the name seemed to hinder its popularity and the great object of the school at any rate had changed so as to be more particularly the training of the daughters of our Christians, it now began to be termed simply The Girls' Boarding School and that has been its designation ever since; but day scholars, as well as boarders, are also admitted to its educational privileges.

This institution has always been located on what is called our old (or South) Mission Compound at Sialkot. In January, 1887, a resolution was passed in the Mission to remove it to Gujranwala. A site was also then selected at that place; and after the lapse of two and one-half years, the plan of a new building to be located there was prepared and adopted. But the inexpediency of such a change, which was maintained by some from the beginning, became evident to all and the resolution was rescinded in January, 1890.

At first some old buildings and an enclosure perhaps twelve rods square were utilized for the school, but a new dormitory was erected in 1886, and in 1890 the court was enlarged so as to be double its former size, while improvements were added which increase the accommodation of the institution many fold and fit it admirably for the accomplishment of the end for which it was established. These consist of dormitories, offices, store-rooms, matron's quarters, cook and wash-houses, verandas and other structures, ranged around and facing the interior (Eastern fashion) and forming part of the bulwark by which the children are protected from outside interference—a high brick wall being erected to serve this purpose wherever a vacancy occurs in the exterior rampart of buildings. The northeastern corner of the rectangle is joined to the bungalow of the lady superintendent so that she can enter and leave the school, night or day, without exposure of any kind. Near the northwestern corner also, but a few feet outside, stands the bungalow which is used for recitations and public meetings of all sorts. This is a flat-roofed, one-storied, brick building, erected in regulation (Anglo-Indian) style—with a hall in the center and side-rooms for classes, and of course an abundance of veranda shade. It is the most expensive and showy part of the whole institution, and answers its purpose well.

The control of the school has always been in the hands of the Mission ; but, for two years at least, the Education Committee of Presbytery took its examinations, and in the spring of 1887 a Board of ladies was appointed to supervise the whole work and report from time to time to the Mission itself.

Miss McCahon, who founded the school, has had charge almost ever since ; but Miss Gordon took her place while she was absent in America on furlough, and several other ladies have at times either co-operated with her, or acted as temporary superintendents.

Besides the lady superintendent and one or two Christian female teachers, it has been found necessary to employ other instructors also in secular branches ; and these have been usually non-Christian men. Little harm, perhaps, has heretofore arisen from this arrangement ; yet its incongruity in a school for Christian girls is undoubtedly more striking, especially to an Oriental, than that of the similar arrangement which exists in our boys' school ; and, while the time is anxiously looked for when the latter institution can successfully make a change, that day will be doubly welcome when in the former well qualified Christian teachers, and better still, Christian women, can take the place of Hindu and Muhammadan men.*

Pupils often enter the Girls' Boarding School at a younger age and with less previous education than they do the Christian Training Institute. Hence the curriculum of study commences lower down. Nor has there been the same effort in the Girls' Boarding School to cling closely to the government scheme. Girls seldom go into government employ or into any service where a regular certificate would do them any good. Their sphere of action, in most cases, is expected to be the home and the neighborhood where they live. Our great aim then is to make them useful wives and mothers and zenana workers. Hence the English language has never been taught them, and their study of the Persian even has been regarded with disfavor ; while special stress has been laid upon their religious instruction.

As in the Christian Training Institute, so in the Girls' Boarding School, an effort is made to train up the pupils in native style—excepting of course its filth and its disorder †—so that when they return

* See pp. 296, 297.

† When pupils enter school they are universally required to pass through a course of cleansing before they become fully installed in their new life ; and sometimes it takes a good while to free them from the dirt and the vermin which come with them

to their village homes they may not be extravagant, or discontented, or unfitted for their life-work. Hence opposition has always been made to the use of English dress in school (especially the skirt) and to the adoption of any practice which would separate them unnecessarily from their country sisters, or which, on account of the expense, could not be kept up afterward. The food, the raiment, the furniture, the habits of the scholars, as far as practicable, are Punjabi. They eat without knives and forks, sit mostly upon the floor or upon the ever present and ever useful *charpai*, and draw water from their well in native style. The girls, too, are required by turns to do the cooking and the housekeeping of the establishment. They must also make their own garments, and perform any other domestic duties that may fall to their lot. Even interference with studies is allowed rather than a training which would impair their usefulness at home, when they leave school.

Girls' schools of all kinds in India, and especially boarding schools, labor under disadvantages which do not attach so much to institutions established for the other sex. For one thing they are not so well attended as the boys' schools.* Parents are not usually as anxious for their daughters, as for their sons, to be educated. Why should they be? They see no special worldly advantage in the education of the former; and in their eyes, if they are still heathen, girls at any rate are an inferior class—"mere cattle," as they say. And even Christian parents sometimes share this feeling to a considerable extent. Besides, parents are naturally more reluctant for their daughters to leave home to be educated than for their sons to do so. Moreover, the stimulus to study, experienced by girls in India while at school, is not as great as that experienced by boys. Fewer professions and avenues of business requiring education are open there to women than to men, and they do not feel the same necessity for being diligent and passing the prescribed examinations. And then marriage, which generally closes their school life, usually takes place at an earlier age in the case of girls than in the case of boys.

Notwithstanding these drawbacks, however, considerable progress as a part of their personal property. The same process, too, must be renewed every time they return to the institution from home, after vacations—which on that account, as well as others, are made as few as possible.

* For the comparative proportion of boys and girls attending school in India, and in our own Mission field, see note, p. 175.

has been made by our Girls' Boarding School. About one-half as many names are found upon its roll as upon that of the Christian Training Institute; at least one in every five of the pupils reaches the Upper Primary; and almost all while at school become communing members of the church. Of those who leave the institution about one-sixth become paid laborers in zenana visitation; about one-third are married by our Christian helpers and co-operate with them in their work; while the remaining half settle among our ordinary members and become there a leavening and moulding influence—mostly for good.* Hereafter, too, the fruits of labor in this institution will doubtless be far more abundant than they have been in the past. The enrollment of the school now is about twice what it was in 1888 and nearly three times what it was in 1885.

Our third principal institution for the higher training of Christians is the Theological Seminary. This originated in the spring of the year 1877, and, for some time was the only school of the kind among all the Presbyterians of India. Having for its direct object the preparation of candidates for the gospel ministry, it was started, and has all along been carried on, by our highest ecclesiastical court. Until October, 1893, this was the Sialkot Presbytery. As the Synod of the Punjab, however, was formed at that time, our Seminary naturally, by the direction of the General Assembly, passed under the care of that body, by which it has ever since been managed through a Board of Directors. But for pecuniary support, as well as for the employment of its students during vacations, the institution is dependent upon mission funds. Missionaries themselves, too, and native ministers under the pay of the Mission, are employed as professors. Hence the Missionary Association has much to do in carrying it on and can help or hinder its progress at pleasure.

The first professors appointed were the Revs. J. S. Barr, D. D., Principal, Andrew Gordon, D. D., and G. L. Thakur Das. The last

* In March, 1893, the following report was made:

Number of pupils enrolled from the beginning	167
“ “ “ now in school	72
“ “ “ that have been in the Upper Primary	16
“ “ “ known to be dead	4
“ “ “ married to Christian workers	27
“ “ “ who have themselves been paid workers	15

In the summer of 1893 the roll increased to 81, but by the close of that year was reduced to 67. June 29, 1895, 85 pupils answered to their names at roll-call.



THE GIRLS' BOARDING SCHOOL, SIALKOT—PUPILS AT DINNER.

named was released in January, 1880, and the Rev. S. Martin, D. D., appointed to take his place; while Dr. Gordon about the same time ceased to take any part in the work of instruction. When the writer of these pages reached India in January, 1882, Dr. Barr also resigned his position and the former was regularly appointed to take his place—as the General Assembly of the year preceding evidently intended. After my return to America and the formation of the Synod, the Rev. J. P. McKee, D. D., was appointed a professor; and, after his departure from India (in April, 1894), the Rev. G. L. Thakur Das was added to the staff of professors.

The Seminary has always been located at Sialkot—first on the South Compound and afterwards at the Christian Training Institute. No special buildings, however, have been erected for its accommodation—those connected with the Institute having hitherto been thought sufficient to meet all necessary requirements. But the remainder of the Stewart Fund, so far as it goes, could be used when needed to provide for it better quarters in the future.*

A nucleus for the library of the Seminary was obtained in 1882 from the gift of several hundred volumes, which for years had been accumulating in the hands of the Mission. This was increased a few years afterwards by the donation of seventy volumes from the United Presbyterian Board of Publication and by the purchase from time to time of new and second-hand books. In 1892 a case full of books and pamphlets (244 volumes in all) was also presented to the institution by one of the professors. At present the number of volumes in the library is about 1000. These are mostly English books.

It has been the aim of the managers of the Theological Seminary to combine as far as possible the theoretical with the practical—book instruction with work in the field. Hence a course of four years was adopted and the vacations made long, so that the students could spend several months every year in mission work. This policy it was thought would train the students better, and also test their capabilities more fully, than a shorter course of longer sessions and less experience.

The curriculum of study pursued is, in its main features, that which Theological Seminaries adopt at home—embracing the original tongues of Scripture, theology, ecclesiastical history, Bible introduction, apologetics, homiletics, church government, hermeneutics, and

* See pp. 70, 71 and 279.

Biblical antiquities. Some differences, however, may be noted. First, we pay less attention there to the various Occidental errors in theology which have sprung up during the course of its development than is done in American Seminaries, and more attention to the errors which have arisen in India itself. Our apologetics, too, deals more with the false religions and philosophies of the East than with those of the West. Our course in ecclesiastical history, moreover, is less elaborate and less burdened with minutiae than that which is adopted in Europe and America. But more time is given in India than in America to the study of the Bible in the vernacular. We desire our students to be well acquainted with the fundamental facts and principles and texts of Scripture.

As for Greek and Hebrew, some difference of opinion and practice is found in India. One party would be contented with a very brief course in these languages, or with their expulsion from the Seminary curriculum altogether, thinking that what is known of these tongues by the missionaries is sufficient for all practical purposes in that country. Others would give them a place at least as prominent as is given to them at home.

To the latter class the writer belongs. We see that most of the theological students and native preachers know little or nothing about English, and cannot therefore in ministerial work avail themselves of the help to be derived from English commentaries, while Urdu commentaries are few and imperfect—so that they absolutely need the advantage to be derived from direct access to the original words of inspired men. As the writer has said elsewhere: * “Were students well acquainted with English, so well acquainted that they could consult English commentaries, sermons and dictionaries with ease and satisfaction, they might make very fair preachers without knowing the Bible in the original tongues. But this they are not. The only books they can consult are the few, imperfect ones which have been written in the vernacular or translated into it. Confined to these, their minds must remain dwarfed, their knowledge circumscribed, and their preaching of the most barren and least varied character. To remove this defect a knowledge of Greek and Hebrew is the best remedy. This will bring them to the fountain-head—to the center whence all good commentators and preachers must make their departure. No other attainment will give more fruitfulness to their think-

* See the *Indian Evangelical Review*, Vol. XVI, p. 395.

ing, or more certainty to their convictions, as they discourse on God's Word."

And then a thorough acquaintance with the original tongues of Scripture is one thing that is necessary to the acquisition of that self-confidence and that independence of foreign missionaries without which the native church cannot rise to her proper dignity and effectually carry on her own work.

Especially is it needed in order that she may secure a thoroughly good translation of the Bible. When the question of revising the present Urdu version of the Scriptures was before the Punjab Bible Society in the spring of 1892 and a resolution was passed requesting the British and Foreign Society, which had assumed the management of the work,* to appoint on the translating committee "if possible," one or more natives, the writer at least, who was present, felt deeply humiliated. Was it at all doubtful, he asked himself, whether natives suitably qualified could be found for this work? If so, was it not our fault as missionaries? If, after one hundred years of labor, and the acquisition of a Protestant Christian community of five or six hundred thousand souls, "possibly" none among them might be secured, who were at least as well fitted as Englishmen for this purpose, has there not been some serious defect in our policy? Are the Greek and Hebrew tongues any more foreign to the former than to the latter, and are not the former better acquainted with their own language? Ought we then to think for a moment of going ahead in the preparation, or the revision, of a version for the use of the common people without native help? Ought not, in fact, the business to be put mainly into native hands? Until this can be done, ought not the present version to be allowed to stand as it is? Is it not almost a waste of time and funds to employ foreigners specially for the purpose of revision? Have not all the great and abiding Bible translations of the world, such as the English and the German, emanated from natives of the countries for which they were made? Can we expect India to be an exception to the general rule? Surely then our Theological Seminaries ought to adopt such a course of study as will early secure the only result in this matter which can be at all satisfactory.†

* See pp. 92, 93 and 300-303.

† In justice to all parties it should be noted here that some natives were eventually appointed upon the Bible Revision Committee, although they are not the leading element. The chief reviser is an Anglo-Indian, the Rev. H. E. Perkins.

And very easy, too, is it for the natives of India to learn Hebrew and Greek, especially if their minds have been trained to study as high up, at least, as the Middle standard. Far easier, in my opinion, is it for them to do so than it is for Englishmen or Americans—partly because these tongues bear some affinity to their own, and partly because the genius of the people seems (now, at least) to lie more than ours in the direction of the acquisition of language. Certain it is, at any rate, that some students at our Seminary displayed remarkable aptitude for this branch of study. Three read the Bible through in Hebrew and Greek either before they left the institution or shortly afterwards.

One difficulty which we experience in our theological institutions is the lack of suitable text books. In several departments oral instruction alone can be given—either in the form of original lectures or translations of English books. It will be some time, no doubt, before a sufficient number of suitable publications can be prepared and issued in the vernaculars of the country to meet all the requirements of such a school. Students who read English well of course do not feel this deficiency so much as others.

But there are few such students. Our standard of secular education in the admission of pupils has never been higher than what is called the Middle,* or its equivalent; and this does not necessarily include any English at all; and what it may include of this tongue is, at best, but a smattering. From present indications, too, there is a possibility that even so high a standard as this may not be retained. At a late meeting of the managers of the school it was agreed to admit students of a lower grade, and as a matter of fact the first-year class of the Seminary during the summer of 1894, it is reported, was largely filled with men who have advanced no higher than the Upper Primary.

If the object of this change is to make the Seminary a Training School for Christian workers, as well as ordained ministers, it may be the means of doing good; but if its design is to lower the standard of the Christian ministry, in the opinion of the writer it is a great mistake, and unless soon modified, will certainly entail injury and degradation upon the native church. But, whatever the end or the propriety of the change, as long as the present arrangement lasts our remarks in regard to the need of suitable text books for the institution will only be emphasized by its existence.

* That is, within two years of entering the Freshman Class at College. See p. 164.

The number of pupils in our Seminary has never been very large, chiefly because few men were admitted under the care of the Presbytery as students of theology. The reasons why more were not thus admitted can be given more appropriately hereafter.*

That our Seminary has done good, however, will not be denied. All except two of the native ministers that have been ordained within our bounds since 1880 have received the most or the whole of their theological education within its walls, as have also all our licentiates, and several other persons who are useful laborers in our own and neighboring Missions. In the future, too, with proper encouragement and under proper management, it ought to be a means of far greater good than it has been in the past. Indeed, the hope of the India church lies largely in the increased growth and efficiency of its theological institutions. Without a well qualified native ministry the church will always be crippled, and without Seminaries this ministry cannot be supplied.

* See Chapter XXVIII.





CHAPTER XXV

HIGHER TRAINING OF CHRISTIANS—II

Schools of Neighboring Missions—Success of Higher Education Among our People—Schemes of Private Study—Summer Schools—Religious Conventions—Monthly Meetings—Church Courts and their Drawbacks—Religious Literature—Bible Translations—How Made and Circulated—The Urdu Version—The Punjabi—The Psalms in Meter—*Bhajans*—Indian Lyric Poetry—Catechisms—Other Books, Tracts and Newspapers—Theology—History—Book of Discipline—Summary of Vernacular Christian Literature.



WHILE the institutions already described are the chief ones upon which we have depended for the higher education of Christians, some help has also been derived from our High Schools, where a few of our boys, for local reasons, have studied up to the Middle standard and even beyond it—from the Medical Class at Sialkot, where several women and girls have learned to be nurses, apothecaries and medical practitioners of a primary grade—and from schools of other Missions, where certain of our high-class workers have thought it best to send their sons and daughters. Occasionally, too, some of our people have depended largely upon the government schools of their neighborhood for the education of their children.

While claiming that our institutions of learning have all done great good, it must be admitted that the various efforts which we have put forth to produce a large class of educated people among our native converts have not been crowned with very flattering success. Although thousands have learned to read and write a little, and hundreds have passed the Lower Primary standard, not more than 400 of our Christians perhaps have passed the Upper Primary and not more than sixty of these the Middle School standard, while not more than ten have reached College Entrance, two the degree of F. A. and two the degree of B. A. All, too, who have reached Entrance or

any of the more advanced grades, have, with one exception, been educated for their higher degrees at schools outside of our own field and most of them come to us from other Missions—although, to offset this, it may be remarked that two or three persons now in other fields reached a high standard while with us.

Why this scarcity of well-educated men and women among our people? it may be asked. Scores of Hindus and Muhammadans are going up every year from our schools to the University examinations and many of them pass on into college classes and take the highest degrees. Why can we not say the same of our Christians also?

For one thing, it may be replied, in a general way, that all the causes heretofore mentioned, which operate against our various schools, have helped to diminish the number of that class of persons from whom alone we can expect any to seek the higher degrees.

The pupils, too, who might go on, in many cases do not want advanced education, but prefer entering early the field of practical work. Some have little ambition; some are married men and have children, and wish to do something for the support of themselves and their families; some perhaps desire to get married; some see the need of laborers in God's vineyard and hasten to supply the want as far as they can; some are pressed to do so by outside influence. Thus from one motive or another, as Dr. Martin says, "they leave school so soon to get mission employment that they do not obtain half an education." We felt this much in the Christian Training Institute.

And then pupils who would continue their studies if they could, have not in most cases the opportunity or the pecuniary means that are needful for this purpose. Those Hindus and Muhammadans who secure a good education generally live in the neighborhood of High Schools and have sufficient leisure and money to gratify their desire for more learning. Our people are scattered through the country and are exceedingly poor. Very rarely can they follow the example thus set before them by the heathen.

Nor has the Mission hitherto felt disposed to give them much assistance in the matter. Her efforts have been confined chiefly to the preparation of men for evangelistic work, and few have been wanted for this purpose of a higher grade than the Middle standard,* which until lately was the limit set for theological students. Indeed, some members of the Mission have not been very anxious that young men

* Two years below entrance into college.

should even reach this standard and enter the ministry. They have desired rather a large number of low-grade workers for employment in villages and obscure places. These are less expensive and more bid-dable than persons of superior education, and can get nearer the common people. They have less aspiration also, and are, it is thought, less disposed than highly paid and highly trained laborers to seek after power and independence and to give trouble to their missionary superiors. With some, therefore, it has been a matter of rejoicing, rather than otherwise, to find Christian young men leaving the Christian Training Institute and our other mission schools before they have finished their course. And, as for the advancement of any beyond the Middle, until lately no provision whatever was made for the purpose. Christians who had studied up to the Entrance standard or above it were hardly wanted by the Mission in ordinary evangelistic or pastoral work, and what were needed as Head Masters and helpers in High Schools could be readily obtained from other Missions, almost all of whom have surpassed us in this department of missionary effort.

"Our Mission," said Dr. McKee, in 1894, "has never encouraged high education among the native Christians. This has been so marked a feature of our policy that our most intelligent members have invariably sent their children outside of our field to be educated, with the result that they are generally lost to our church. We have not a single minister who is educating his children in our Mission."*

And similar to this is the testimony of Sophia E. Johnson, M. D., one of our laborers at Jhelum, who, in a paper read before the Convention of the Women's General Missionary Society of the United Presbyterian Church of North America, held in Jersey City during the month of May, 1895, and afterwards published,† says, "The time will come—nay, has come—when the zenana medical missionary will have to employ heathen assistants; as our missionaries are obliged to do in the Boys' Mission Schools and even in our own Christian Girls' Boarding School.

"Perhaps you will ask, Why is this so? One reason is because we have been afraid to *go ahead* with our Christian boys and girls for fear

* The aristocratic feeling of the parents has also had much to do in producing this result. Our own schools for Christians are largely filled with pupils of low-caste origin. We have no institution intended specially for children of the "best families," as some of the schools of our neighbors profess to be.

† In the *Women's Missionary Magazine* for August, 1895, pp. 7, 8.

of spoiling them, while we have spent, and are spending, our energy, money and time in educating the heathen, who now form three-fourths of the staff of teachers in every Mission School in our Mission. Hardened souls as they are, they like the missionaries for what they can get out of them, but they don't come to Christ."*

Although the Rawal Pindi College is only two years old, and a movement to take over under our management the Bhera School has been recently originated, and both are almost exclusively schools for the heathen, it is nevertheless gratifying to find that our past mistake in regard to the higher education of Christians has been partly recognized and that provision has been made for its correction in the near future by the elevation of the Christian Training Institute to the dignity of a High School. Not only should we be able to supply our highest institutions with a few Bible instructors but also with a sufficient number of Christian teachers to fully man them in every department, so as to obviate the necessity of employing heathen helpers. Moreover, a few native ministers of superior grade are needed as special champions of the truth and mission superintendents.† And a good thing it would be if we had more representatives in government employ and in business circles. By such additions to the higher ranks of our Christian population the whole cause would be benefited and Zion would be made to arise and shine. The glaring inconsistency of our educating Hindus and Muhammadans to advanced degrees and neglecting the people of God would also be removed. And thus, too, one of the great causes of complaint made by our native Christians would be taken away.

But besides regular institutions of learning, schemes of private study have also been established for our workers, by pursuing which they might progress in secular and religious knowledge, as well as practical force, and, on passing examinations in which, at stated intervals, they might be advanced in salary, dignity and general usefulness. The most important of these is one which was adopted by the Sialkot Presbytery in October, 1887, and which has ever since been in operation. These schemes resemble somewhat the arrangements made by Metho-

* Compare with this the objections made to an educational policy in evangelistic work (pp. 165-168, 173), and obstructions to the increase of a well-qualified native ministry (Chap. XXVIII).

† Hence arose our "Evangelical Grade"—the one to which the late Rev. E. P. Swift belonged and to which the Rev. G. L. Thakur Das belonged before he left our church.

dist Episcopal Conferences for the improvement and advancement of their preachers and exhorters. Little practical benefit, however, has hitherto been derived from them by us. Perhaps the course of study proposed is too hard; perhaps the workers have not enough leisure time to pursue it properly; perhaps the arrangements for examinations are not as favorable as they should be; perhaps there is not enough of ambition among those for whom these schemes are intended. Whatever the cause, few have availed themselves of the advantages thus set before them.

Summer schools, no doubt, have accomplished more. These are held for a few days, or weeks, at the season when least can be done in itineration and village work. Sometimes they are local, including only the laborers of one District. Sometimes the workers of several Districts are joined together in the meetings. The exercises consist of special lectures, drills, Bible readings, conferences, prayer meetings—anything and everything, in short, which would conduce to intellectual growth, Biblical knowledge, practical skill and spiritual life. And all are under the leadership of specially appointed and specially qualified instructors, foreign or native.

Religious conventions differ from summer schools in being less protracted, formal and select in their character. A programme is made out beforehand, and perhaps printed, and papers are read or addresses delivered on special subjects. But the Christian community in general is expected to attend, while there is a great deal of freedom and spontaneity in their proceedings—just as is the case at home. Several conventions of this character have been held during the past twelve years, and, as a general thing, they have been highly profitable.

The monthly meetings of workers, when they make their reports to their superintendent and receive their pay, have already been mentioned in another connection.* These are sometimes conducted in such a way as to be very useful to all the participants. The simple reports of success, or trial, then given will often themselves have a marked effect for good upon every hearer; while the advice presented, the prayers offered up, the Psalms sung, and the brotherly sympathy felt, help greatly the general edification of all who are present, and tend to lift minister and helpers alike to a higher plane of Christian activity and religious experience.

Church courts have also exercised a good training influence upon

* See p. 273.



A GROUP OF CHRISTIANS.



WOMEN'S DEPARTMENT, CHRISTIAN TRAINING INSTITUTE.

officers of the church. Here ministers and elders learn parliamentary and ecclesiastical law and become skilled in the management of church business. Here they learn that self-restraint, that deference to authority, that discrimination between the true and the false, that regard for the rights of others, and that obligation to seek the edification of the whole church, which are necessary to make them safe and useful rulers over the people of God. Missionaries, of course, are expected to co-operate in such organizations, and, when they are qualified by gifts and experience for the business, do much, by example and precept, to instruct their native brethren and prepare them for independent action. Co-operation by them in the lowest courts (Sessions) as elders, under the moderatorship of native pastors, as is sometimes done, also gives a pattern of humility, submission and brotherly love, which helps to curb the spread of an ambitious or a supercilious spirit, and tends, either to prevent the rise of a misunderstanding between foreigners and natives, or to remove such a condition after it has once originated.*

One great drawback to this branch of higher training is that missionaries themselves have little experience in parliamentary and ecclesiastical business previous to their departure for a foreign field. Very seldom have they ever been in a pastorate, or have they ever been for any length of time members of a church court at home, before undertaking the important responsibility of leadership in the formation of a young and rising church abroad. With the prestige of Europeans and Americans, they yet often make the mistakes of a tyro; and the result of such teaching and influence upon the natives is likely to be crudeness, inconsistency, confusion and ignorance of, or disrespect for, the Presbyterian polity, if not for all parliamentary law. A special course of instruction and discipline in matters of this kind is certainly an important prerequisite to successful ministerial work abroad, and should be taken by all ordained men who go to our foreign missions—especially at the present stage in their progress of development.

Another drawback, particularly in the higher courts, is the lack of pecuniary responsibility, and dependence for the sinews of power upon the Missionary Association. Without men or money little can be done in any undertaking; and for these necessities, Sessions, Presbyteries and the Synod are dependent upon the will of the Mission. The knowledge of this fact takes away the chief stimulus to action in our ecclesiastical bodies. A damper is thus thrown upon plans, resolutions and discussions. Every one knows that nothing can be finally

* See Note 6, p. 416.

settled in these courts and that the Mission may not even consider the matters which they bring forward. Natives feel that they are wasting breath by speech-making, and thought by careful deliberation. Foreign members are shy to commit themselves—reserving their opinions and remarks for another arena. Thus the dryness of routine, the platitudes of commonplace talk, and the wildnesses of undigested thought are substituted for the earnestness and brightness and effectiveness of serious debate. The training and growth in wisdom sought for are largely lost. A sense of irresponsibility and weakness dominates everything and settles, like a partial paralysis, over the whole proceedings. For this reason some natives have gone so far as to express the wish that, until more power is given our higher courts, these courts would cease to act altogether. *

Associated with all these various means of lower and higher training is that of the printed page—religious literature.

First and foremost in this line comes, of course, the Bible in vernacular tongues. Three translations have been utilized—the Urdu, the Gurmukhi, and the Punjabi in Persian character.

The Urdu, which is published in three characters—Roman, Persian, and Arabic—had its beginnings in the early part of the century. Two independent versions of the New Testament were then issued—one by the Serampur (Baptist) missionaries in 1811 and another by Henry Martyn (Church of England) in 1815, which had been completed as early as 1808. But the Old Testament in Hindustani was not completed until 1842. It is sometimes called the “Shurman and Hawkins” translation; but the Rev. James Wilson also is said to have had a share in its production. The Rev. J. A. Shurman belonged to the London Missionary Society; the Rev. James Wilson was an American Presbyterian. When a second edition was needed, Dr. Joseph Warren, an American Presbyterian missionary of Allahabad, was associated with Mr. Shurman in the work of revision, and, as the latter died when this work was half finished, most of the labor connected with it fell upon the former. From time to time, too, as other editions were required, changes have been made in these versions to make them more faithful or intelligible. What is sometimes called the Mirzapur translation or revision, (that is, the product of the labors of Dr. R. C. Mather and others, which was published at Mirzapur, a station of the London Missionary Society in Bengal,) is now recognized by many as the standard edition of the Urdu Bible. But in 1892 a committee was appointed

* Recent action somewhat lessens this drawback. See p. 347.

by the British and Foreign Bible Society to undertake a thorough revision of all past efforts, so as to secure a still more perfect version.*

It may be of interest to note here that the work of translating the Scriptures into the different languages of the non-Christian world and of revising old translations, as well as the work of distribution, is accomplished mainly at the expense and under the direction of the great Bible Societies of Protestantism, and especially two of these—the American, and the British and Foreign—and that these societies divide the foreign field between themselves in such a way that their undertakings will not clash. Hence we find the American Society alone operating in Mexico and Cuba and the British and Foreign Society in Greece, while the latter claims the special right to carry on its work in lands which are ruled by the Queen of England.

True, a fundamental principle with the American Society is this, that “wherever American missionaries go, needing the Holy Scriptures as a part of the weapons with which they are to conduct their fight with irreligion and sin,” there it may “go along, tendering its aid and sharing in the work which they do;” and the British Society, too, seems to act according to the same principle. This is why we find the former association helping American missionaries in Bengal, Madras, Madras and other parts of India, and the latter extending her aid, at least in recent years, to the agents of the Church Missionary Society in Egypt.

But, however the division of the territory may be effected, local societies, found in the different non-Christian countries reached, are usually connected with that larger organization which claims the field to which they respectively belong. This is why the work of revising our Urdu version fell into the hands of the British and Foreign Bible Society; and, as this society is supported chiefly by members of the Church of England, it is easily seen that that religious body has the predominant influence in determining who the translators, and what the result, shall be.

The propriety of now undertaking a revision of the Urdu Bible in the manner indicated is questionable. That the present version is defective all will admit. It is not always founded on the best readings; it does not always give the exact meaning of the original; its language

* See article by the Rev. J. J. Lucas, D. D., in the *Indian Evangelical Review*, Vol. XIII, pp. 45, 46; also “Life of Henry Martyn,” by George Smith, LL. D., and pages 184 and 291 of this book.

is often too high and too difficult for the common people. But what we need more than anything else is a new version from entirely native sources (from one man alone, if possible) as the basis of revision—a version couched in the simplest and most idiomatic terms, and yet true to the Hebrew and the Greek of inspired men—just such a version as that of Tyndale or Luther was; and until such a version springs up we foreign missionaries might very well wait and devote our strength to other work. The present version will meanwhile answer the great ends of a translation very well.*

The Gurmukhi is a Punjabi translation of the New Testament and portions of the Old, and is published in a character of its own which resembles somewhat the Devanagari of the Sanskrit. A Punjabi version was issued as long ago as the year 1815 by the Serampur missionaries; but the one referred to here is that which was prepared by the Revs. John Newton, D. D., L. Janvier and others. It was begun in 1837, but was not entirely completed until the year 1866. Lately, too, it has been undergoing revision. This is used sometimes by zenana workers and preachers in the villages, and is understood better by illiterate people than the Urdu. But it covers only a part of the Bible and requires for its perusal the acquisition of a new character; and besides, the language used varies materially from the Punjabi of our own field. It is the tongue of a more eastern section and of an earlier day—of a time when Sikhism was dominant.

The Punjabi gospel in Persian character is an effort at a new translation of the New Testament, published in a form which can be read by those who are acquainted with the Persian Urdu. It originated in our own Mission. Dr. Gordon, it is known, was very much in favor of literature of this character; but the Rev. D. S. Lytle is the one who arranged for its production, and Rahmat Masih, then a licentiate under our care, is the one who was employed by him to do the work of translation. After two or three of the gospels had been put into Persian Punjabi and published—the first in 1885—the Punjab Bible Society expressed a desire to take over the work into their own hands and, with our permission, did so. This was in 1886. But only the gospels, as yet, have been rendered into this character. Of the benefit derived from this translation, so far as it has been made, one can hardly speak too highly. It brings the most interesting part of God's Word home to the apprehension of more people than any other version in our pos-

* See pp. 290–292.

session and is an invaluable help to zenana and village work. It is to be hoped that no unpractical scruples about the exact rendering of certain words will prevent the early completion of at least the whole New Testament in this form and that it will always be kept in stock for sale.

Next to prose translations of the Bible, versions of the Psalms in meter have done more perhaps than any other species of literature to develop and sustain the religious life of our people. Up to the year 1883 we were wholly dependent upon chants for our service of praise, or upon such metrical versions as could be had in the publications of other Missions. Those found in a book of Psalms and Hymns, called "*Zabur aur Git*," were more used than any others. But they were few in number and not very closely conformed to the original. Accordingly efforts were put forth at an early date to secure a complete and faithful version of our own. Little progress was made, however, until the year 1882—partly because those interested in the work oscillated between the adoption of Eastern and Western meters. In January, 1882, an order was given by Presbytery to her Psalm Committee to prepare first a version in Western meter. This was more needed at that time than the other, and the direction given was, under the circumstances, no doubt a wise one. By the spring of 1883 seven Psalms in meter were adopted, and published, and brought into use; and in another year sixteen more. These were in the Persian character. Twenty more Psalms were reported ready in October, 1884; six in April, 1885; nineteen in October, 1885, and thirty-two in October, 1886. These, with those previously printed, made 100 in all and were published together, first (in the fall of 1887) in Roman Urdu, and afterwards (in 1889) in the Persian character. In October, 1891, the remaining fifty Psalms were also published in the latter form, and subsequently they appeared in Roman also.

The poet employed in performing this work of versification was the Rev. Imam ul Din Shahbaz. But the chairman of the Psalm Committee, and others, rendered him some assistance, especially in ascertaining the exact meaning of the original Hebrew. Until his departure for America in the spring of 1885, Dr. Gordon was the chairman of the Committee, and after that, Dr. Martin.

These Psalms have given us great aid and satisfaction in the ordinance of praise, especially in our older and more established congregations.*

* See p. 265.

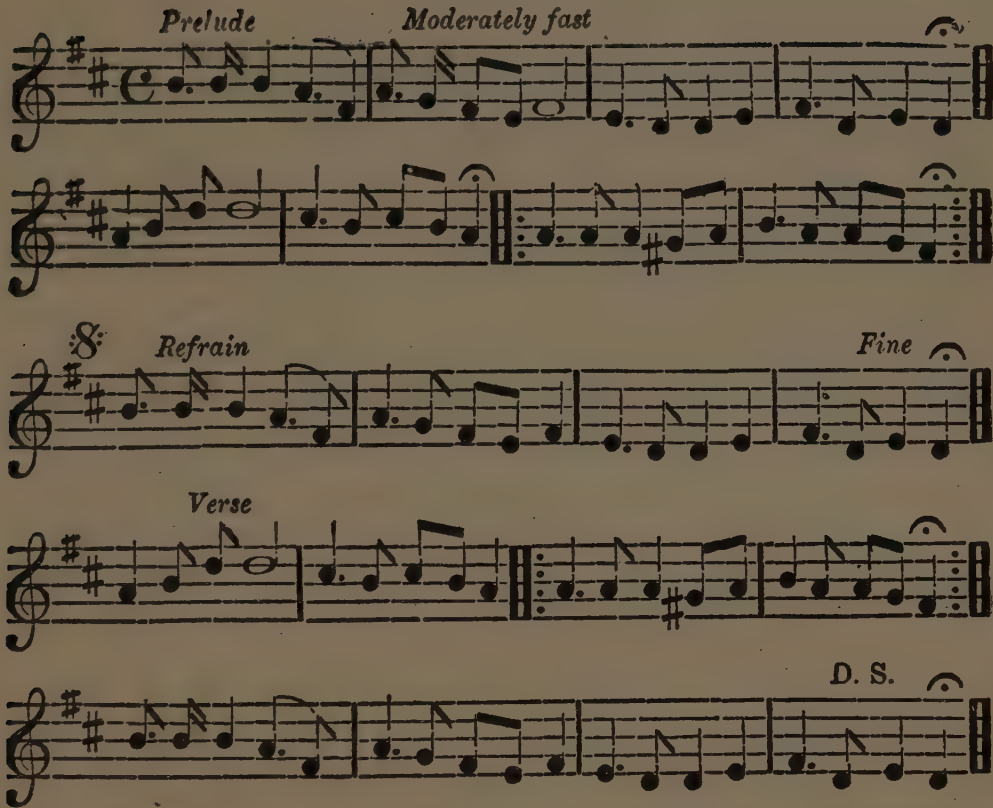
But the less cultured of our people like native meters and native airs better than those of Occidental origin, and it was found necessary to prepare versions of the *bhajan* form, and that, too, in the Punjabi tongue—the language which they love most and know best. Before the Presbyterian Committee could begin this work, however, a different Committee, composed of missionaries alone, was appointed by the Mission (in January, 1890) to perform it—the Rev. D. S. Lytle, chairman. But, little could be done without native aid, and especially the aid of our poet. Accordingly the Rev. I. D. Shahbaz was virtually added to the Committee and performed the most important part of its literary labor. The result was published in the early part of the summer of 1893. It consists of fifty-five selections of Psalms with music. Mr. Lytle is responsible for the notation of most of the music—the airs being such as he found already established in the songs of the people.

These *bhajans* occupy a place somewhat analogous to the “Bible Songs” in our home church, or S. S. Hymn Books in other churches, but their use at present is even more extensive. Scarcely anything else is now sung in our village congregations, at *melas*, or in bazar work.

Indian lyric poetry, and the tunes associated therewith, resemble very much the songs of the Bedouins of Egypt and Western Asia. The scientific difference between them and those which prevail among us Western people has never yet been thoroughly investigated. Rhyme, we know, is largely discarded in the former and less attention is paid to regularity of feet than in Occidental poetry. “The octave in its music,” says Sir William Hunter, “is divided into twenty-two subtones, instead of the twelve semi-tones of the European scale, and the complicated structure of its musical modes rests upon three separate systems, one of which consists of five, another of six, and another of seven notes.” The effect upon a Western ear is not always pleasant. It seems often like a “ballad in a minor key sung intentionally out of tune; and melodies which the Indian composer pronounces to be the perfection of harmony, and which have for ages touched the hearts and fired the imagination of Indian audiences, are condemned as discord by the European critic.”* Yet some of its tunes are most delightful. Their very weirdness, wildness, plaintiveness and curious repetitions chain the attention and entrance the heart even of a foreigner, and to a native are as irresistible as the songs of paradise. Of some hill airs introduced into a new edition of a Hindustani tune book, containing

* Sir William Hunter's “The Indian Empire,” p. 119.

ZABUR 22.*



Cho.—Ai Khudāwand | ai Rabb mere | kyūn Tūn merī | sundā nahin
Merī madad | tefaryād thon | dūr kyūn rahndā | sundā nahin.

1. Ai Khudāwand | Rabb Tu merā | main pukārdā | fajare tainūn |
Rāt nūn bhi main | chup na rahndā | par Tu merī | sundā nahin
2. Tūn Khudāwand | pāk Khudā hai | pahandā hai Tūn | waḍī āī |
Āsrā rakhayā | pio dādeān ne | uhnān nūn tūn | chaddiyā nahin
3. Arzi Tere | agge kitī | uhnān nūn chuṭ- | kārā miliyā |
Jinhān āsrā | Terā kitā | uh sharmindā | hoe nahin.
4. Mainūn sab mal- | āmat karde | sāre wekh ke | sāng bhi lānde |
Sir hilāunde | rahnde apne | hun main kīrā | banda nahin.
5. Kahnde hai uh | thaṭhā mārke | oh bharosā | Rabb te dhardā |
Je Khudā hai | us nāl rāzi | tān uh us nūn | chaddā nahin.
6. Tere hathon | janam pāyā | tūn ne main nūn | ai Khudāwand |
Mān di god wich | āsrā dittā | tūn ne main nūn | chaddiya nahin.

*The Twenty-second Psalm in Oriental meter—a *bhajan*.

bhajans and *gazals*, the preface says, "Though monotonous in their endless repetitions, they are as weird and strange as their own Himalayas, breathing not only the sameness of mountain range, but the dash of streamlet and gleam of sunshine, or in the oft-recurring minors, the awe of unapproachable heights." Indeed, were it not for the popular songs which it has produced, Hinduism would be shorn of half its power.

Of other literature, catechisms perhaps come next in order as a means of training our people. Several of these have done good service within the bounds of our field—first, a translation of Brown's "Short Catechism" into Urdu by Miss McCahon, and another of the same into Punjabi, under Dr. Martin's direction; next, an Urdu version of the Assembly's "Shorter Catechism" issued by the Presbyterians from their Ludhiana press, and an easy "Bible Catechism" prepared and published by the Methodists at Lucknow; then a little book, called "The Punjabi Ilm-i-Ilahi," translated by Miss Campbell, and a "Protestant Catechism" translated and printed by the writer of this book in 1890. When the Christian Training Institute was started, a knowledge of the Assembly's "Shorter Catechism" was made a condition of admission into that institution, but this condition soon became a dead letter. However, most of the students know it well before they leave the Institute, as do also the girls of the Boarding School. In villages the other catechisms (especially the first two named) have been taught more than it has been.

Little other printed matter of a Christian character reaches our common people except perhaps Barth's "Scripture History" and some other elementary books (which are occasionally used as text books in primary schools) and monthly tracts, which are issued gratis by different societies or private individuals; although copies of the *Nur Afshan* and other vernacular Christian newspapers are often taken by our workers and read more or less to, and by, the villagers among whom they labor.

Urdu commentaries on the different books of the Bible, as already mentioned, are not numerous, and those that have been prepared are generally either very simple in their character or written in the interest of some particular denomination. Nothing of the kind, moreover, has been prepared by our laborers. A series of thorough commentaries extending over the whole Bible is one of the desiderata of the Indian Church.

In the line of theology several books have done us some service. First, Dr. J. S. Barr's condensed translation of the theology of Dr. Charles Hodge. This was used some in the Theological Seminary. But it covers only a part of the work and still lies in an unbound and unpublished, although printed form. Help in the Seminary was also derived from a translation into Roman Urdu of Dr. A. A. Hodge's "Outlines of Theology" by the Rev. J. J. Caleb, of Allahabad. Although the language of this book is high, our students generally could understand it and profit by it. Less pretentious works are "Talim ul Iman," a translation of an American compend of theology* by one of the Allahabad missionaries, and a translation of selections from Brown's "Explication of the Shorter Catechism" by the Rev. Samuel Martin, D. D. The former particularly was helpful in our Training Institute and the Girls' Boarding School. But the edition ran out and the use of the book, to our regret, had to be discontinued.

No good, complete church history has yet been prepared and published in Urdu. Dr. Wherry's version of Dr. Moffit's brief work is too small for the use of theological students, touching only the heads of events. What is needed is a work about as large as Dr. George P. Fisher's "History of the Christian Church," or Smith's "Students' Ecclesiastical History," with a good analysis attached. A larger work was begun by the writer of these pages but has been continued only as far as the second volume. It embraces first, "The Apostolic Church," which is a translation of the first part of Dr. Killen's "Ancient Church," and secondly, "The Ante-Nicene Church," an extensive compend of the second volume of Dr. Schaff's "History of the Christian Church," both of which were prepared with the consent of their distinguished authors. Were the series completed it would be of great use, for reference at least, to many persons besides those who are attending Theological Seminaries. The present writer had also a translation made of Fisher's "History of the Reformation," but it has never yet been revised or published.

A small "Greek Grammar" by Dr. Youngson, a small "Greek Lexicon" by Dr. Ewing, a "Hebrew Grammar" by Dr. Warren, and a "Lexicon" by Dr. Hooper, have done good service in our Seminary, and so also have other works of a less technical and more practical character done among our ministers and Christian workers.

One other book, too, must be specially mentioned. It is our "Book

*Dr. John McDowell's.

of Discipline"—embracing, not only the Book of Church Government and Discipline, but also our Directory for Worship and the Rules of Order to be followed in ecclesiastical courts. This translation, which is chiefly the work of the Rev. G. L. Thakur Das, dragged along for several years, but was finally issued in the spring of 1887, and since then has been of great use in the management of the business of Sessions, Presbyteries and the Synod. In connection with this also should be mentioned a "List of Urdu Equivalents for English Technical Terms used in Conducting Presbyterian and Synodical Business," which was published in 1885 by order of the Presbyterian Synod of India and supplied a crying want.

While noting the above-mentioned works more particularly, it must be remembered also that a considerable number of other books and tracts have been issued by the various Book Societies and presses of India and that many of these find their way to the homes of our workers and our people. In a descriptive catalogue of Urdu Christian Literature and other publications, prepared and published by the Rev. H. U. Weitbrecht, Ph.D., in 1886, mention is made of 489 different Christian books and tracts which had been issued in Urdu, 352 of which were intended for Christians and 137 for non-Christians. Of the first class, 25 were commentaries; 25 Bible hand-books; 38 doctrinal, moral and pastoral; 9 church history; 8 sermons; 53 devotional; 7 biography; 98 stories; 13 for women and girls; 57 for children, and 19 miscellaneous. Of the second class, 75 are said to have been general in their character, 6 directed against Hinduism, 52 against Islam and 4 against the reforming sects of both Hinduism and Muhammadanism. Mention is also made of 96 publications in Punjabi (besides the Holy Scriptures), 41 of which were for Hindus, 9 for general use, and 46 for the young.

From a recent report of the Punjab Religious Book Society, we find that they keep in stock for sale, at their fine depository in Lahore, 479 different publications in Persian Urdu, 190 in Roman Urdu and 82 in Punjabi, or 651 altogether. Of these 253 are issued by the Punjab Society itself; 84 by the Society for the Propagation of Christian knowledge; 65 by the American Presbyterian Mission; 64 by the Methodist Press at Lucknow; 56 by the North India Tract Society at Allahabad; 26 by the Orphanage Press at Secundra; 20 by the Orphanage Press at Mirzapur; and the rest, by various other publishers. These books have circulated, to some extent, among those of

our people who could read and were able to purchase them and have done great good.*

The absolute number of separate publications will appear diminished a good deal, however, when we note the fact that many of them are found printed in both Urdu and Punjabi, and sometimes in both Roman and Persian Urdu. Their aggregate amount also does not accord with the number of volumes enumerated; for most of the volumes are very small—mere tracts and pamphlets, indeed. Of the 479 printed in Persian Urdu, only 88 contain each 100 pages or more, and only 43 additional treatises contain more than 50 pages each; while at least 100 publications contain less than 20 pages each. One series of 24 illustrated books, found in all three forms, making a total of 72 volumes, does not show a book in any form of more than 12 pages. The largest volume is a “Concordance” of 901 pages; the next, a “Commentary on Acts” of 636 pages; and the third a “Book of Common Prayer” (Church of England), containing 561 pages. The books, too, are largely of what might be called the Sabbath-school variety, and, although suited to our people while they remain babes in Christ, are ill adapted to lead them on to a high degree of religious intelligence and Christian manhood.

But a beginning has been made, and we may hope that, as the years roll on, our Punjabi Christians will not only inherit the literary productions of the past but also acquire many and valuable additions to their stock of published works and show the benefit derived therefrom by a marked advance in every grace.

* The receipts from the sale of vernacular books by the Punjab Religious Book Society, since the year 1884, has averaged about 10,000 rupees yearly; from all kinds of books, about 20,000 rupees per annum.





CROCODILE.

CHAPTER XXVI

ECCLESIASTICAL DEVELOPMENT AND MATURITY—I

Financial Self-support—Extreme Rarity in Mission Lands—Apparent Exceptions—Madagascar—Missions of the C. M. S. and S. P. G.—Japan—The Sandwich Islands—A Burning Question—Our Own Mission Like Others Generally—Churches Not Financially Self-sustaining—Efforts and Progress Made—Remedies Proposed—Lessening Salaries—Increasing Contributions—Have Missions Started Wrong?—Poverty of the Native Church—How this May Be Remedied—By Education, Industrial Training and Agricultural Settlements—Their Drawbacks—By Church Growth Especially Among the Rich—Practical Suggestions—Neighboring Missions.



OW we come to the most difficult and discouraging part of our subject—namely, ecclesiastical development and maturity—by which is meant not only church organization and self-support, but also the establishment in every particular of a self-governing, self-propagating religious body. All heretofore mentioned under the head of evangelism and Christian training is preliminary to this and has this for its great object and aim; and without securing this end Christian Missions can be said to accomplish little or no permanent good. A few souls, indeed, may be saved (and this it must be admitted is an important matter), but, unless the foundation

of a perpetual work can be laid, the movement becomes largely a failure. It does not strike its roots deep down into the soil. It is liable to be swept away by blasts of persecution. It needs to be constantly fostered, coddled, protected by outside influences. It gives no promise of bearing abundant, unintermittent and unceasing fruit.*

And yet this is just the condition of most Protestant Missions at the present time. Sporadic cases of financially self-sustaining congregations may indeed be pointed out in connection with the operations of various missionary bodies. There have been a few such among the Karens of Burma, the Cingalese Christians of the American Board and the Mahrattas of Southern India—to say nothing of other lands where the gospel has been propagated. And, what is more encouraging still, two or three countries, such as Japan, may be named where native churches have been combining together on an independent basis, declaring their impatience of the necessity of foreign help, and making rapid strides towards the goal which we are contemplating; while the Sandwich Islands in 1863 announced their ability to do without the oversight of the American Board and aspired themselves to a place among the Christian nations of the world.

But such instances as these are rare indeed. At least ninety-five per cent. of all the Christians and the churches in strictly mission lands are still in the leading-strings of those to whom they were indebted for their first knowledge of the gospel—financially dependent upon them, and intellectually, morally, spiritually and ecclesiastically under their guidance and subject to their will.

Madagascar has been called “the crown of the London Missionary Society” and “the miracle of modern missions,” and, as an example of rapid and general conversion to Christianity, it can be cited as one of the most remarkable instances of modern times. “The Hovas,” it is said, “have been a nominally Christian nation for thirty years.” They are said to have a well-developed Christian church, with 1061 native ordained ministers; 5870 native preachers; 1300 congregations; 63,020 church members, and 74,428 school pupils; and Christianity has been officially proclaimed to be the law of the land.† Yet these Hovas still cost the London Missionary Society “many thousands a year” and the expense required for mission work among them “shows no signs of diminution.”

The Church Missionary Society of England was organized in April,

* See pp. 148, 149 and 261.

† The statistics are those given in 1894.

1799, and is now said to be the largest in the world. Its operations extend to various parts of Africa, Central Asia, China, Japan, New Zealand, North America and the North Pacific; and in India it surpasses every other organization working there in the number of its laborers and converts. It embraces altogether 844 European missionaries, 347 of whom are ordained; 312 native and Eurasian clergy and 4876 native lay teachers. It reports 54,561 native communicants, 200,484 adherents, 2025 schools and 81,648 pupils. These are found in 324 stations scattered widely over the two hemispheres.* And almost equal to this association in the extent of its operations is the "Society for the Propagation of the Gospel in Foreign Parts," which was incorporated June 16, 1701, became a distinctly missionary agency in 1821 and now forms the other great arm of the Church of England in her efforts to evangelize the world.

And yet, at a late Anglican conference of Missions in London, the Rev. R. P. Ashe, formerly of Uganda, is reported to have stated as a sad fact that, "after a century of effort and the expenditure of many noble lives, as well as of some millions of money, the Church of England (extraordinary to say) has signally failed to establish one solitary or single native church in any part of the world—that is to say, a church self-governed, self-supporting, and expanding, or exhibiting any true signs of vitality as a church."

And substantially the same thing may be said of almost every other denomination and society in the mission field.

Even the sporadic cases of congregational self-support (in a financial sense), to which we have already referred, are in many instances more apparent than real. They often lack permanence of pecuniary strength. The churches in question are continually oscillating between a condition of dependence and one of independence. Frequently, too, foreigners, and even missionaries, figure most prominently on their subscription lists, as has been true, for instance, in our Sialkot church; while, in almost all cases, much of their moral and their religious strength is derived from their mission surroundings. It is doubtful whether any of them, or even an association of them, would be able to stand alone.

Nor are the beginnings of independence as exhibited in Japan, or the Sandwich Islands, free from mistrust. In respect to doctrine, discipline, legislation and elevated religious life, the native churches of

* Statistics published in 1894.

Japan show serious defects, and sometimes appear to be almost on the verge of shipwreck—and that, too, while still surrounded, and to some extent supported, by missionary forces. It has also been found necessary for the American Board to continue assisting the churches of the Sandwich Islands, not only by grants of money in aid of their various enterprises, but also (since 1877) by furnishing a superintendent for their Training School. This has been owing partly, no doubt, to the rapid decrease of the native population. But one of the revelations made by the late establishment of a new government there is the small progress made by Christianity among many of the people of that archipelago and the difficulty experienced in preventing, not merely the restoration of a corrupt monarchy, but even a relapse into heathenism itself. Were it not for the descendants of missionary agents and foreign settlers residing at Honolulu and other points in the neighborhood, history might be compelled to revise its decision in regard to that region, and point to it, not so much as a “miracle of missions,” as a conspicuous example of the failure, or at least the degeneracy, of missions.

What is the reason of all this? Why can we not have results similar to those which followed the work of the apostles? Have we not been operating on a wrong basis, or in a wrong direction? Cannot some remedy be applied to the present widespread malady? Cannot the danger of atrophy be checked? Cannot the infantile state of missionary churches be soon changed into that of manhood? These are pressing questions—questions, too, which are engaging the serious attention of earnest minds in every direction.

Speaking of the condition of the Hova Christians in Madagascar, a venerable Congregational minister of England asks, “Is that as it should be? I know what will be said of the instability of new converts, and truly said; but, admitting the need of European guidance at the beginning, can there be the same need now? To say that if left to itself the native church would lapse into heathenism is really to say that Christianity is a foreign exotic in Madagascar, which can only live under shelter and protection, than which no more damaging confession could be made. What I plead for is this: that the whole missionary question needs to be reconsidered. Besides contributions and more earnest prayers, we want the highest statesmanship applied to the difficulties that thicken about us.”

And, referring to the “tremendous indictment” of “Church Mis-

sions" by Mr. Ashe (already quoted), a newspaper says, "We very much wish that Mr. Ashe had been able to explain at greater length what he really meant. We are all assured he fully recognizes the extent and reality and vitality of missionary success. His words apply to the one point—a point of great importance—the absence of any case of entire and absolute native church organization. Our method is certainly more or less unlike that adopted by the apostles." Another paper, too, speaking of the same failure, says, "It is surely a serious reflection on the methods on which work has been done. There is no doubt that a wide difference exists between many or most of the lands in which Christ is now preached to the heathen and the countries in which He was originally preached; but still there are old lands, such as India and China, in which it ought to be possible to form self-governing and self-supporting churches."

Our own India Mission, I am sorry to say, exhibits the same defect in this particular that is exhibited by most other Missions, and part of our duty now is to present and discuss, in the light of our own special experience, the problem thus forced upon our attention.

Ecclesiastical maturity, in the large sense in which we now use the term, embraces three things—pecuniary self-support, thorough church organization and self-governing power.

In each of these respects, however, we have to confess a great deficiency. Our native church is far from being financially self-sustaining; four-fifths or five-sixths of our people are outside of regularly organized congregations; and our supply of well qualified native ministers, pastors and elders, comes deplorably short of that which is necessary to thoroughly man and carry on independently and properly the work of the field.

That considerable effort has been made to instruct our members in regard to the great principles of liberality and secure their fulfillment of the obligation to give for religious and benevolent objects as the Lord hath prospered them, is undoubtedly true. Sermons have been preached upon the subject; conferences have been held having this as one of their objects; resolutions have been passed by the Mission, and by our ecclesiastical bodies, not only expressing what we regard as Scriptural views of Christian beneficence, but urging people to do what they can to support and spread the gospel; aid has been offered congregations by the Mission, according to a sliding scale, on condition that the remainder of a pastor's salary be raised by the people themselves; mis-

sion superintendents and others have helped to manage church subscription lists and done what they could, not only to secure signatures, but also to see that promised dues are paid. A Permanent Committee of Sialkot Presbytery was also appointed in 1883 to take the general oversight of this whole work, issue tracts and hold conferences on the subject of Christian beneficence and bring the members of the church up to a higher standard of liberality.

And, as already indicated,* some progress has been made in accomplishing the end aimed at in these efforts. Every settled congregation gives something for the support of its pastor; and for several years the Sialkot church, through the help of foreign members and adherents, has been self-sustaining. Many vacant charges and unorganized congregations have paid part of the expense of religious work within their own bounds. Church buildings and schoolhouses, in almost every instance, have owed their erection partly to contributions of labor or money from Christians in their neighborhood. Some congregations and local societies have supported workers in the evangelistic field and thus aided the general cause of missions. The expense of entertaining delegates at Presbytery, Synod and conferences of various kinds has been borne chiefly without any draft upon a foreign treasury. Schemes of an extended character, resembling the Sustentation Funds of Scottish Churches, have been started, pushed and supported with enthusiasm by natives. Contributions to the Quarter Centennial Fund of the American Church, to the Foreign Board, to Freedmen's Missions, to special work in the Egyptian Mission, and to other outside objects, have at times been made with great heartiness by members of the India Church. In 1886 the Rev. I. D. Shahbaz alone sent thirty rupees to the treasury of our Foreign Board. In March, 1889, after a great calamity had befallen their suffering brethren in China and a strong appeal for help had been made to the people of India, our Sialkot church gave 180 rupees to the Chinese Relief Fund.

But, after all, the advancement made by our India Church towards a condition of self-support has been very slight indeed. The salaries of the seven native ministers now † connected with it vary from thirty to 120 rupees a month, while several of the brethren get eight

* See pp. 195, 251 and 253.

† This and the following pages were written before the Rev. G. L. Thakur Das left our Mission. It has not been thought necessary to modify the verbiage to suit the conditions now existing. Probably, too, Thakur will return to us.

rupees extra as a special monthly allowance, and the total paid them amounted to 380 or 390 rupees per mensem, or an aggregate of about 4600 rupees per annum. But the sum of the contributions made by natives to all the various branches of Christian work carried on within our bounds, amounts, as reported in our statistics, to an average of less than 1700 rupees a year,* or very little more than is necessary to pay one-third of the salaries and allowances of our native ministers. And yet the sum paid these seven ordained men is but a small part of the amount given to all our 212 native workers. Probably the Christian teachers in our different schools alone get three times as much as is paid to our ministers, while the wages of our unordained village preachers, licentiates, theological students, and zenana workers, swells many fold more the outlay of money made by the Mission. Add to this also the expense of our various bookshops, hospitals, dispensaries, schools, publications and church buildings, and it can easily be imagined how far short the funds contributed by natives come of bearing all the expenses incurred by our missionary efforts, as at present carried on. Suppose that foreign missionaries should now abandon the field altogether and the cost of supporting them be entirely dropped, probably not more than three per cent. of the remaining expense would be borne by the gifts of the native church—if its past liberality is to be accepted as any guide to what it would be after such a step had been taken.

And even if there was a reconstruction of methods, so as to give them a closer resemblance to the machinery of American and British churches, much the same disproportion would still exist between the money which is given and what would be required. Suppose that each of our sixty-nine organized and unorganized congregations and mission centers had a pastor, or a stated supply, our institutions were properly manned, our literary work fully carried on, our aggressive movements on an ungodly world kept up, and full provision were made for substitutes in the case of the sickness or the death of laborers, at least 100 ministers or licentiates would be demanded;† and the

* In 1893, 1384 rupees were reported; in 1894, 1322 rupees. See table in Appendix.

† The Mission in a plan of proposed help which was adopted for consideration in the early part of the year 1893 decided that "not more than six villages should be included in one pastorate." According to this scheme fully 93 ministers would be needed for pastoral settlements alone in our 557 villages, or 24 more than are included in the above calculation.

salaries of this number, according to the rates now given, would amount to 60,000 or 65,000 rupees (\$18,000 or \$20,000)—that is, to thirty or forty times the sum total of native contributions usually reported. Nor is anything said in this calculation of the money which would be required in church erection, repairs, and Christian benevolence, or of the many other expenses which are always incurred by an active, zealous, high-spirited organization.

But might not the salaries of ministers, and perhaps some other items of expenditure, be materially lessened? Possibly they might.

Some think that a lower standard for the ministry than that which we have set might be adopted and a cheaper class of laborers thus be secured. They would be willing to ordain men who had only just reached the Upper Primary standard of secular education,* or even men below this, in order to lessen the difficulty of congregational self-support. But this, in the writer's opinion, would be a very disastrous, and almost a suicidal, policy. It would degrade the native ministry, keep the common members of the church at a low point of Scripture knowledge, make our religious work contemptible in the eyes of a large part of the community, prevent it from being as aggressive and influential as it should be and hinder greatly the progress of the church there towards a condition of ecclesiastical maturity. A Middle School standard † for ordinary ministers and at least a College Entrance standard ‡ for some more highly educated clergymen, to be professors, authors, editors, pastors of important churches and qualified champions of the faith: these together form as low a standard as we can afford to establish for the ambassadors of Christ in such a land as India, especially if the church there is ever expected to carry on its work as an independent, self-governing and self-propagating body.§ “The priest's lips should keep knowledge.”

While, however, the salaries of native ministers may not be lessened by lowering the qualifications of the ministerial class as a whole, they probably can be diminished in the course of time by a change of

* Five years above A B C, but five years below College Entrance.

† Two years below College Entrance.

‡ These are the two grades which for many years we have had in India. One we call the lower grade, the other the evangelical.

§ It is not even likely that our American Church would ever be willing to grant autonomy to her Indian dependency if the ministry of the latter were allowed to sink to a lower grade.

custom. The law of demand and supply of course rules in the ministerial market as it does in markets of other kinds of labor, and the wages now given is simply the result of that law. But as more Christians become educated, as the number of theological students, licentiates, and ministers increases, in short as the market becomes better



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stocked, we may expect salaries to go down. It is probable, too, that native preachers themselves, in order to secure greater ecclesiastical independence, will manifest more and more of a self-sacrificing spirit and cheerfully accept wages which may be lower than what their neighbors and predecessors have been accustomed to receive. *

The hope, however, of such a reduction as some appear to expect must certainly be abandoned. Good Christian laborers are in great demand, and must continue to be so for a long time to come.

It is impossible now to

get enough of them at a reasonable salary to take the place of heathen teachers in our mission schools; and in evangelistic work, the superintendent is often compelled to employ persons of doubtful or indifferent merit. The field for Christian labor, too, is constantly enlarging. Zion is extending her borders. New stations are establishing and new openings for faithful workers are multiplying at a rapid rate. Those who are qualified to preach the gospel with acceptability and efficiency must, therefore, be able for many years

* See Note 4 on p. 415, and Note 7 on p. 416.

hereafter to command high wages. Nor is it probable that employers, who in this case are missionaries and native churches, will form a combination for the purpose of establishing lower salaries. To some extent pressure may be brought to bear upon ministerial employees and little by little the reduction of their wages secured ; but efforts of this character smack so much of the dishonorable methods which are used by rings in some departments of secular business, and seem so much like devices of oppression, that they would undoubtedly do more harm than good. And, besides, there is a point below which we ourselves should not desire native salaries to go. A certain amount of good food and clothing and religious literature and comfort is absolutely necessary in order that "the man of God" may do justice to himself, his family, his parishioners and the church at large. It must be remembered, too, that a Christian minister cannot follow the patriarchal style of living, or adopt some of the other economical expedients which prevail among Hindus and Muhammadans, and hence needs more money than *pundits* or *maulvies* to maintain a worldly position corresponding to that which they hold.

But granting that a considerable reduction could be made in ministerial salaries, supposing that they should be cut down one-half or even two-thirds (an almost violent hypothesis), the present contributions of the native church would still not support more than five or ten per cent. of the ordained preachers, that, without the assistance of the missionaries, would be necessary to properly carry on our work ; while education, church erection, publication and contingent expenses would still remain unprovided for.

But cannot the amount of contributions received from natives be increased? Yes ; I suppose it can. There has not heretofore been that regular system, that general co-operation, that wise leadership, that persistent effort, that constant instruction, that hearty stimulus in regard to this matter which there ought to be. Movements have been too spasmodic, circumscribed, mechanical and inharmonious, to reach the highest limit of possible success. Native Christians, too, in many cases, dislike the general course which has heretofore been pursued by Missions and missionaries, and have become so soured and disgusted that they cannot be induced to give as they would otherwise do. A prominent native member of another denomination, one high up in the Civil Service, was once approached by two foreigners with inquiries in regard to the reasons why he and his brethren do not furnish more pe-

cuniary assistance to the work of the Lord which is going on around them, and in reply made remarks substantially as follows: "This is a delicate question, and I wish you had gone to some one else for the answer. Only this I would say, We do not give liberally because we do not like mission methods. I was once in mission service, but when I saw the way that missionaries treat the natives I concluded to abandon it. It was a hard struggle, however, and now I do not give liberally to their work because I do not like their methods. The natives have no chance. So when collections are taken up I only contribute enough to get the plate passed by." This man, although acknowledged to be a good Christian in every other respect, was supposed to give only about one per cent. of his large income to religious and charitable objects. And similar to his are the feelings and the practice of many of his class. Unless, therefore, we deny altogether the sincerity of such persons in explaining their own illiberality, it must be admitted that a modification of the present policy and the spirit which have often characterized mission work would, without doubt, make a great difference in the condition of the treasury of the native church.

But, conceding the most that could be reasonably expected from such a change, contributions would doubtless fall short of what is necessary to run all the machinery of an independent, self-governing, aggressive ecclesiastical body.

It must be remembered that our people, as a general rule, are among the poorest of the poor in that indigent land. It is probable that, on an average, the families in our church do not receive a constant income of more than four or five rupees a month, that is, less than two dollars. Supposing then that the number of these families is 4000 (a large estimate) their total income would therefore not exceed 16,000 or 20,000 rupees a month. One-tenth of this would be 1600, or 2000, rupees; and one-tenth of a year's income would be from 20,000 to 24,000 rupees, or about 7500 dollars. Even imagining then that all gave tithes, and that all gave all their tithes for ecclesiastical objects, there would still be a large deficit in the church treasury—too large a deficit to be covered by what they would probably receive from their heathen neighbors or their Christian rulers.

Nor could all be expected to adopt the tithe system. The Christians of England and America come far short of giving according to this standard. Even American ministers and elders do not always follow this rule. Perhaps foreign missionaries themselves may sometimes

be found among the delinquent ones. How then can we hope that converts from heathenism will all, at once, rise to the standard proposed upon this subject? A great many will, doubtless, give little or nothing; the majority will contribute as Christians of other countries generally do; only a few will, at first, "give tithes of all that they possess." If an average of four or five per cent. of the income of the people could be constantly secured for religious and charitable objects we should consider their liberality hopeful—almost phenomenal; and if three-fourths of this found its way into the congregational or the denominational treasury, those interested in the self-support of native churches might feel greatly encouraged.

True, some might be disposed to judge them by a standard different from that which prevails among Occidental Christians, and expect them to give according to the rules which guide their Hindu or Muhammadan neighbors.

Strange as it may seem at first view, these heathen people surpass the followers of Jesus generally in their measure of religious liberality.

According to a Muhammadan of high official standing in Gujranwala, the Moslems of the Punjab are required by rule to give twelve per cent. of their income to the support of their religion; and though the very poor are practically exempt from this law, many others are said to live up to it. Nor does this include all their contributions. Much is also expended in the form of marriage and funeral fees; and more still in building the tombs of saints—to say nothing of the *bakhshish* which is given to beggars and fakirs.

Nor are Hindus behind the Muhammadans in this matter, although more irregular and fitful, perhaps, in their liberality. Offerings to the gods are common and frequent among them, just as are also gifts to Brahmans, family priests (*purohits*), *jogies*, fakirs and others—while every faithful Hindu spends a large amount of money in keeping the feasts and performing the special ceremonies required by his sacred books. Some also before they die build a temple, a shrine, a tank, a drinking fountain, or some other object of supposed public benefit, which will perpetuate their names, and, as a "good work," add to their hope of reaching the goal of salvation, as they understand it. Frequently, too, Hindus receive needy brethren into their families and care for them. A Brahman Head Master of the Gujranwala High School, who afterwards became a Christian, thus adopted three boys into his household and gave them a good education.

As therefore people professing highly corrupt forms of Christianity frequently surpass those who are truly evangelical in the extent of the sacrifices which they are ready to make in behalf of their faith (perhaps because of the stronger "legal bias" which they possess) so do these heathen and deistical Muhammadans surpass the majority of Christians of every name in reference to the same matter, and probably for the same reason. Salvation "by faith without works," for the present at least, is outshone in its liberality by salvation grounded on self-righteousness.

It is hardly reasonable, however, to expect the native Christians of India, although they are surrounded by Hindus and Muhammadans, and many of them come from the ranks of these people, to imitate them in the freeness of their contributions to religious objects, and thus become exceptions among the adherents of their adopted faith, however desirable such a course might be. Not only have they an aversion to almost everything which is characteristic of heathenism and, on conversion, find mission work supported in an entirely different way from their old faith, but they also enter the Christian fold poor, and feel more like being objects of charity than dispensers of charity. The most that we can hope from them is that they follow in the footsteps of their fellow-Christians elsewhere and give to the Lord as above indicated.

But the amount thus obtained, as every one who makes the calculation can easily see, is still only the minor part of what would be needed merely to support the native ministry which would be required to carry on our work (provided they were left to do so without foreign help), to say nothing of the expense of the rest of the ecclesiastical machinery.

Should we take account of pastors only among the ministers, and adopt the Mission's estimate of ninety-one as the smallest number that could properly man our congregations, forty or forty-five families might be reckoned to each pastoral settlement, with their monthly income, for all purposes, of 160 or 220 rupees; and even if four per cent. of this could be made available for pastoral support, each settled minister would still receive only from six to nine rupees a month—that is, from one-ninth to one-sixth of the average income of our native clergy in 1894.

From every point of view, therefore, *the native church within our field seems at present to be entirely incapable of pecuniary self-support.*

Some are disposed to lay the blame of this condition of things upon the policy which Missions have heretofore pursued of paying native Christian laborers. They claim that it would have been better not to have offered them any assistance whatever from mission funds, but to have required them from the start to depend for their support entirely upon the contributions of their fellow-countrymen. They say that the present necessity of giving high wages would in this way have been avoided altogether. Others affirm that, while native laborers ought to be paid from foreign funds, they have always been paid too much—that if native ministers received the wages of common carpenters and other mechanics in their own neighborhood, they would, comparatively speaking, be put upon an equality with ministers in our own and other Christian lands, and that the adoption of this standard would speedily bring about the result for which we are all working. Others again, such as J. G. Shome, M. A., a prominent convert from Hinduism in Calcutta, would abolish the stipendiary system altogether, and, after educating native ministers, would send them forth without purse or scrip and make them virtually fakirs.

Much of all this, however, appears to the writer visionary, impracticable or unwise. The necessity and the duty of paying mission helpers for their services cannot be justly denied and if the people to whom they minister cannot, or will not, do so, others who have the ability to pay them ought to assume this responsibility. Natives have as much right to compensation for their work as missionaries themselves have. The laborer, whether white or colored, is certainly "worthy of his hire." Perhaps larger salaries have sometimes been paid than should be paid; but the adoption of the standard of pay which has been set for neighboring masons, weavers or bricklayers cannot be properly enforced everywhere, in determining ministerial wages, any more than the standard of wages set for employees in government service can be used for this purpose. In some countries one or the other of these criteria might do well enough, but in other countries neither ought to be commended. The true test in deciding what clergymen's salaries should be is this: *whatever may be necessary under the circumstances for the successful prosecution of the Lord's work.* As for fakirism, enough, it is thought, has elsewhere been said to secure its condemnation.*

While then something may be attributed to defects of policy, to the scarcity of a native ministry, and especially to the lack of proper tact

* See pp. 208-217.

and effort in developing the liberality of the people, the great cause of the pecuniary inability of the native church in our field to carry on its own religious work in a satisfactory manner is really its *poverty*.

How can this be remedied?

In one of three ways: either by increasing the power of our people to earn money, or by adding to their numbers, or by bringing into the church men of means and consecrated benevolence.

The first of these has been attempted by many Missions in India as a part of their religious duty.

One method which they have adopted in this attempt, and by far the most general method, is that of education. By giving Christians who were capable of receiving it intellectual training and secular instruction they have fitted them for positions of pecuniary profit which they could not otherwise have reached. Some have thus been prepared for government service and have found permanent, honorable and lucrative employment as village officers, clerks, civil engineers, apothecaries, doctors, tax collectors, judges, police inspectors and executive officials of various grades.* Others have been qualified for the work of teaching and have obtained good salaries in the department of education. Others still have been taught with special reference to missionary work and have secured a better living as preachers and colporteurs than they could have had in their hereditary calling.

Another method adopted for the advancement of the people in worldly prosperity is that of industrial training. Some have been taught the arts of cooking, tailoring, shoemaking, printing, bookbinding, carpentry, masonry, and other trades, by means of which they have been able to get better wages than they would have got as coolies, sweepers or weavers. Sometimes Missions have established schools with particular reference to this kind of training. Printing, publishing and tailoring for instance, are specialties at the Secundra Orphanage, near Agra; carpentry, shoemaking, tailoring and carpet weaving at Ludhiana; and printing at Lucknow—just as in our Mission we once had an establishment for the manufacture of soap, candles, oil and spirits of turpentine.

A third method is the establishment of agricultural settlements, whither people without land, or the means of husbandry, can remove,

*One Christian in the Punjab Judiciary is said to get now a salary of from 800 to 1000 rupees monthly.

and where they can be supplied with every requisite for this business, and form not only a self-supporting but a progressive community. Such a settlement has been made by the Church Mission at Clarkabad in the Lahore District, and another by the Scotch Mission at Sialkot. This is one of the devices by which the Roman Catholics have also endeavored to draw off our adherents and the adherents of other Protestant Missions to their own fold. They have the beginnings of an agricultural settlement on the Chenab Canal in West Gujranwala, where land can be purchased from the government, at a low figure, by any one who desires to use it for farming purposes.

Another method proposed is the formation of one or more native Christian regiments in the British army, by enlisting in which new converts might secure honorable employment and at the same time become a bulwark of strength to the Indian Government.

And, in connection with all such efforts, missionaries do what they can to get situations for their people and furnish them with employment or trade. Many native Christians are hired by Missions themselves either in secular or religious work. Some are accepted as private servants. Many are given letters of recommendation through which they may obtain some kind of labor elsewhere. The products of their hands, too, when needed, find a readier sale among missionaries and their assistants than do the manufactures of aliens. For many years, for instance, the Christian Training Institute was furnished with cloth by the Christian weavers of Zafarwal.

The drawbacks to these various methods, however, are many and noteworthy.

Candidates for government positions are numerous and good posts in the Civil Service are scarce; and, for policy's sake, Hindus and Muhammadans, whose numbers in the country predominate so largely, are given the lion's share of such favors. Besides, Christian converts



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from the low castes stand a poor chance for appointments of any kind when Brahmins and Sayyids are their rivals.

Missions on the other hand are handicapped by the lack of means, and cannot, as employers, open up a very large market for Christian workers, especially those of a high grade ; and, more than this, the multiplication of such employees unnecessarily would only rivet more tightly the bonds of Missions, prevent them from soon leaving the field, and delay the coming to the native church of that very ecclesiastical maturity which is aimed at.

In manual training, too, it is difficult to secure proper instructors, since the freemasonry of native guilds stands in the way of the extension of the knowledge of their arts—hereditary caste feeling and self-interest uniting to shut out all apprentices who belong to other families than their own. Nor are promising pupils abundant. The brightest boys we have want higher work than this, and would rather labor with their heads than with their hands. It is only the duller that can be induced to enter industrial schools.

It is hard also for Christian artisans, however skillful and well-taught they may be, to get employment, even where the contractor, or the overseer, is a Christian. People of different religions do not work well together and caste operates with all the exclusiveness and the tyranny of trade unions to maintain its monopolies. Hindus and Muhammadans, moreover, prefer patronizing merchants, shop-keepers, and manufacturers of their own faith ; and, by dealing with others in some kinds of business, they would actually violate the laws of their respective sects. This leads to practical boycotting and compels the Christian community to depend mostly upon itself for patronage in its various departments of trade, as well as service. Only as coolies, farm hands, weavers and laborers of the lowest grades, or as dealers in such detested articles as hides, are its members allowed to work, or do business, with any degree of freedom. As far as the Christian population generally is concerned, more respectable avenues of profit are closed to their ambition. Thus far, too, the government has not seen fit to form regiments of native Christians ; nor, if military service were actually available, would it promise to be of any great benefit to our people. What would be gained socially and pecuniarily would be overbalanced by the unsettled, wild and anti-spiritual life which usually characterizes the career of a soldier ; and even money

earned in this way would probably be wasted in extravagance and fail to do the cause of Christ any great good.*

Until, then, Christians become numerous enough, or rich enough, to furnish a large amount of patronage, until they themselves can provide employment for a considerable number of mechanics and artisans—in short, until as a distinct part of the community they can stand alone and be somewhat independent of the rest of the population—little can be expected of the effort to elevate them, or at least the mass of them, to a higher position in the business or the manufacturing world. Indeed, just at present, the trend of their worldly prosperity is perhaps downward, rather than upward. Shutting out of the account the few who are in Government or Mission employ, the financial condition of the great body of our people in their present depressed, unpopular and ostracized state, as contrasted with that of the adherents of other religions, is very similar to that unhappy spiritual condition which is referred to by our Saviour when, after saying, “Whosoever hath, to him shall be given and he shall have more abundance,” he adds, “Whosoever hath not, from him shall be taken away even that he hath.” Important, indeed, is it to start Christians in the right direction as they seek greater worldly prosperity, instruct them as far as possible in useful trades, and thus prepare them for every emergency; but the full advantage of such a course can be practically reached only in a somewhat distant future, when outward circumstances have changed.

The growth of the Christian population, however, will gradually help the working-classes in their struggle for a good livelihood by giving them a more extensive patronage; and when this occurs, they will have also the means of greater liberality.

And if this growth takes place to some extent within the bounds of organized congregations, it will help ecclesiastical self-support in another way—that is, by swelling the aggregate sum of local contributions which may become available for the payment of pastors’ salaries and other expenses connected with the various churches. Other things being equal, a congregation of ninety families ought to give twice as much for ecclesiastical purposes as one of forty-five families—the estimated present average number; while the congregational expenses in both cases would be substantially alike. The prospect, however, of an

* Objections to an agricultural settlement, or a Christian village, are given elsewhere. See pp. 274, 275.

early result of this character is not very bright ; for growth hereafter, for a time at least, will probably be experienced more in lengthening the cords of Zion than in strengthening her stakes—in the addition of new Christian villages to our present number, rather than in the multiplication of Christians in any of our present villages. In many places all of that class of people which has heretofore been easily affected by gospel influences have already been brought into the church, while in almost all villages the local community belonging to this class is comparatively small ; and until other castes and classes begin to show signs of speedy conversion we cannot expect any individual congregations to become large. For years to come, in all probability, our churches will generally be “little flocks.”

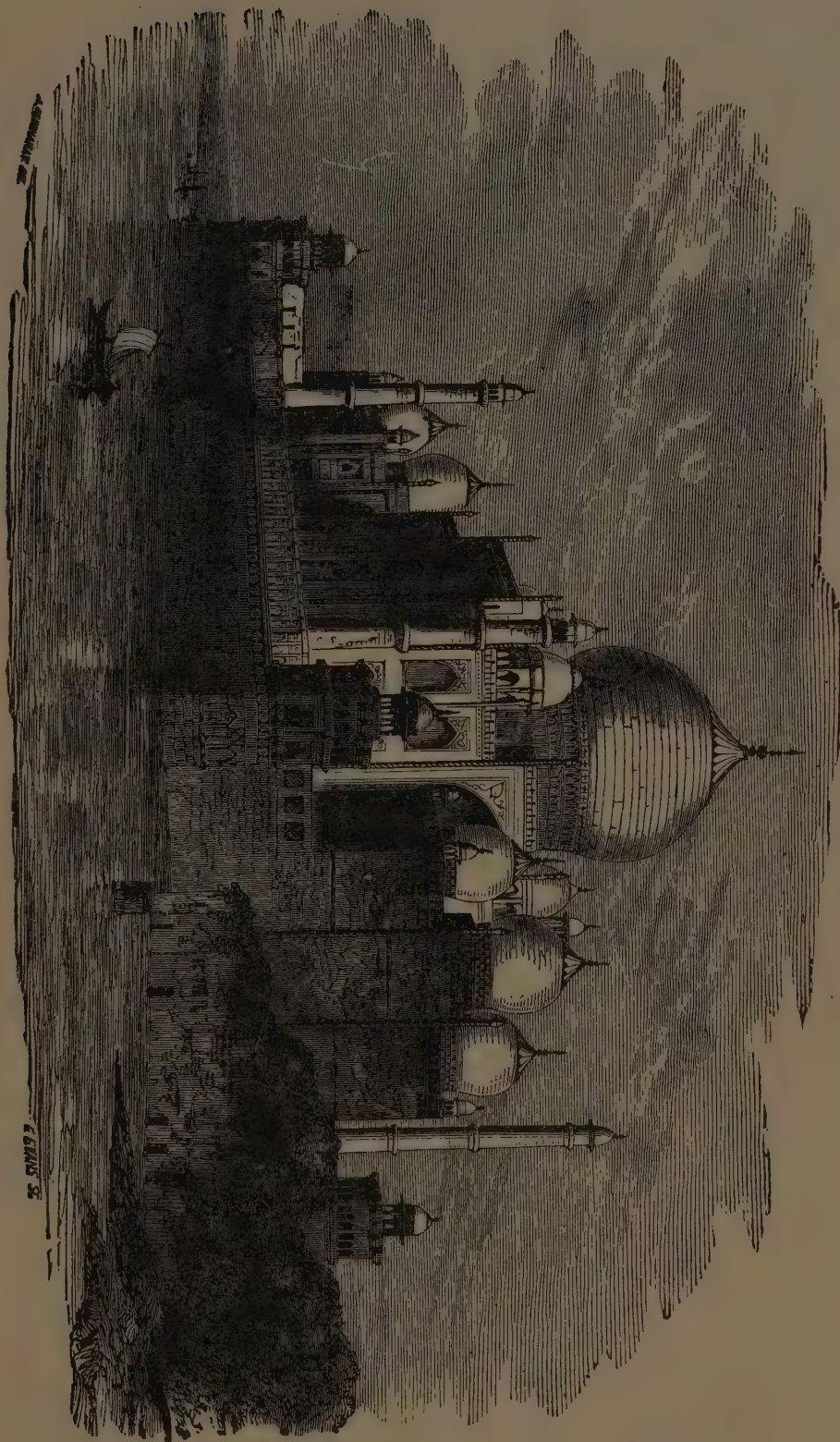
Whether more can be expected soon from the addition of *men of means* is a question. Such people are confined mostly to the higher castes ; and, as heretofore observed, converts of this class generally come to us singly, and are therefore compelled to forsake all their worldly possessions, as well as everything else that is dear to them, in order that they may make and maintain a Christian profession. Instead of increasing our financial strength, therefore, they become a burden and themselves need to be provided for in a worldly point of view. They are more helpless by far than our low-caste converts. These can at least stay among their own people and make a living for themselves, although this living may be a poor one. Occasionally, however, a Hindu or a Muhammadan family comes out as a whole from its former religious connections, attaches itself to the people of God, and brings its property with it.* And in the future we may hope that such cases will be more frequent than they have been in the past. And when they become common, and congregations contain a sufficient number of this class, of course these congregations will become self-sustaining, and the problem of ecclesiastical self-support will be solved. But at present this state of things seems to be far distant.

What then ought to be done to hasten pecuniary self-support as rapidly as possible? What are the practical conclusions forced upon us by such a review of the whole situation as we have heretofore given?

Evidently first we ought to develop as fast as we can the liberality of the Christians already attached to our cause. Such plans should be adopted as will everywhere secure regular, systematic, hearty, prayer-

* See pp. 224, 225.

MOSLEM ARCHITECTURE IN INDIA.



ful, intelligent and generous giving. Instruction, exhortation, example, co-operation, subscription lists, assessment, rewards, discipline—all the usual means of stimulus—should be employed as occasion offers. But, of course, they ought to be used wisely. It will not do to press the assessment plan, or disciplinary measures too far; nor should the sliding scale system of giving grants-in-aid from mission funds on certain pecuniary conditions be made so inflexible in its application in any instance as to be unjust, or to injure the general cause of evangelism.

And, as a help to this development, every reasonable effort should be made to secure the hearty co-operation of foreign and native laborers in every department of Christian work. All gaps of alienation existing between these two classes should be filled up. Mutual Christian sociability and friendship should be cultivated. Each class should regard and treat the other as brethren. Neither should undertake to exercise lordship over the other. Especially should those mission methods be abandoned against which natives so much protest, and which, as a stumbling-block, have hindered so much the liberality of men of means. Let natives share with foreigners the direction of Christian work, the distribution of mission funds, the employment and dismissal of native laborers and the control of all other matters which affect so deeply their own interests and the success of that cause for which they are earnestly laboring. This will have a marked effect upon their generosity and the generosity of their kinsmen.

Let the education of Christians be also pushed forward as rapidly as possible and especially the training of men and women for religious work. This will help the cause of self-support in two ways: first, by qualifying men for lucrative situations and thus giving them the means of liberality, and secondly, by increasing the number of candidates for Christian labor and thus diminishing their average salary.

Again, the work of evangelism should be continued with energy and zeal. The idea of waiting until our present congregations are drilled up to a high point of liberality and Christian grace before advancing much further in the effort to convert sinners, is, in the writer's opinion, detrimental to the speedy attainment of a condition of pecuniary self-support on the part of the native church, although its advocates cherish a very different impression. In raising money numbers are an important factor. The larger the subscription list the greater the aggregate sum of contributions obtained as a general rule. Besides, a

more extensive patronage is thus opened up to Christian trade and the whole community made more independent. And especially will evangelistic success in the neighborhood of existing congregations (organized or unorganized) have the effect of hastening the end aimed at; for there any increase of membership which may be secured can be made available, as we have just seen, in helping to support a particular pastor.

Efforts to convert men belonging to the upper classes, moreover, ought not to be neglected. As already seen, they have more of this world's goods than others, and, should they be able to retain these after becoming Christians, they would make useful helpers in a pecuniary point of view. Hence the advantage of strong pastors to man even village churches—men whose influence will be felt among all castes. Hence also the importance of zenana work everywhere, without which whole households (with all their belongings) are not likely to be won over to Christ.

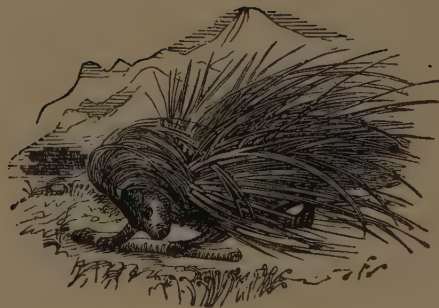
Industrial training, too, is a department of missionary effort which ought to receive some attention. As Christians increase in numbers and wealth and are enabled to furnish more patronage, Christian mechanics and artisans can find a continually growing field for the prosecution of their respective trades, and those interested in their welfare should see to it that suitably qualified workmen are ready to avail themselves of the opportunity thus extended to them. In this way the wealth of the whole household of faith is likely to be advanced and the probability of its early reaching a condition of ecclesiastical maturity increased.

The financial condition of the natives of neighboring Missions in India is not in every respect the same as that of our own, excepting, of course, that of the converts of the Punjab Mission of the Church of Scotland, which operates in a contiguous field and spends its great strength on the same class of people. Most of the Missions round about us embrace among their members fewer from the low castes and a larger percentage of the well-to-do. Hence the average contributions of their people to religious and charitable objects amount to more than ours. For a time at least four rupees to every communicant, or about half a rupee to every member of the Christian community, was the usual sum reported in the statistics of both the Ludhiana Mission and the Church Missionary Society of the Punjab. But their congregations, as a rule, seem to be smaller than ours, and it is doubtful whether, after

all, they are any nearer a condition of pecuniary independence than the churches of our own field. The North India Conference of the M. E. Church, previous to their great advance movement among the depressed classes, reported contributions from natives averaging about one rupee to every "full member" and one-third of a rupee to every individual embraced in its Christian population—a better showing than we have been able to make. But since their great ingathering from the low castes began it is probable that their situation resembles ours almost exactly.*

Hence, in all likelihood, much of what has hitherto been said in this chapter about our own difficulties and duties will apply with equal propriety to our India neighbors—if not also to Missions carried on elsewhere among people of like wealth, civilization and Christian training.

* The native churches in India and Ceylon, under the care of the American Board of Commissioners for Foreign Missions, gave in 1893-94 an average of about five rupees or \$1.50 a communicant for all religious purposes, or about two rupees for every member of the Christian community. This was about one-tenth of the whole cost of the Missions. In Turkey, under the same Board, native contributions amounted to one-fifth of the entire sum expended; in Japan about one-fourth; in China about one-sixtieth.





CHAPTER XXVII

ECCLESIASTICAL DEVELOPMENT AND MATURITY—II

Church Organization—Our Defects in this Particular—Are they Justifiable?



THE progress made by our India Mission in church organization has been fully as slow as that made in the matter of self-support.

From the latest statistics furnished by Presbyterian clerks we learn that in the three Presbyteries which compose the Synod of the Punjab there were, at the close of the year 1894, 12 churches containing 27 elders and 1123 communicants. We also learn that two of the congregations had only one elder each, so that, according to the rules of Presbyterian order, they had lapsed into an imperfectly organized state through the lack of the number of elders (two or more) necessary to form a full Session, and had fallen practically under the sole management of the pastor, or the superintendent of missions. Only 10 churches, therefore, had a complete Presbyterian organization, and in these were only 910 members. The average number of elders, moreover, in the total 12 churches, was only a trifle over two, while that of our home churches is about four. Looking at the statistics again, we observe that there were 4633 communicants in unorganized stations—that is, altogether outside of the churches and under the direct control of mission superintendents. Hence less than one-fifth of our members had their names upon a church roll and less than one-sixth of the whole number were found in churches having a complete organization. Were all our communicants organized into churches as large and as well-equipped as those which we have mentioned, we could report 62, instead of 12, congregations and 140, instead of 27, elders.*

* In the statistics of the Sialkot Mission (of same date), as published in the "Report of the Board of Foreign Missions," the number of communicants is given as only 3058, and baptized adults as 3289. This is said to be "due to the execution of a mission rule requiring the division of the baptized adults into two classes—those who have

Looking at the dates when our churches were formed, we find also that progress towards organization has in recent years been decreasing rather than advancing. Three of them were established by the Sialkot Presbytery before 1880, five during the next five years, and two since, while two during the past six years have been received from other denominations.

The state of things thus indicated may perhaps find its parallel in other Missions; but it does not, to say the least, accord very closely with ideal Presbyterianism, nor indeed with any standard church polity, and has therefore been made a matter of frequent remark and reproach by people in the home field. Nor does the writer suppose that any person abroad, either foreign or native, can be found who looks upon it with entire complacency and does not in some respects deplore it. Differences of opinion, however, exist in regard to its necessity.

Some are disposed to justify it as the best possible condition which can be secured under the circumstances. They claim that there are not, in many places, men enough fit to hold the position of an elder, and hence that there are few mission centers which, as yet, are ripe for ecclesiastical organization. Our people, they say, are mostly ignorant, weak and incapable of governing wisely; and those who are qualified to assume responsibility are nearly all in Mission employ, and perhaps brought there from a distance, and hence not in a proper position to rule the churches sympathetically, besides being liable to frequent transfer. They think that the present method of receiving and disciplining members, and administering sacraments, through a mission superintendent, assisted by his helpers and perhaps a *panchayat* (that is, a virtual Session—see p. 271), answers the great end of such work well enough, is free from the friction and restriction which might attend the existence of rival authorities, and may be safely tolerated until the

actually communed and those who have not," but does not necessarily imply on the part of the latter the lack of the proper qualifications for observing the sacrament of the Lord's Supper, but "rather our inability, on account of the extent of our field, to offer it to them."

Hence, even if the Mission's report were made the basis of our exhibit, little change need be made in the above remarks, which are founded upon the long-established custom of giving statistics and the only one which has been followed by the church at home. All adults who have been baptized on their own profession of faith, and thus far give evidence of being Christians, may be virtually classed with communicants in discussing the special subject before us, just as they are in giving the results of our evangelistic work in Chapter XXI.

different communities become wiser, wealthier and stronger than they are now, and until they acquire more of the elements of independence. Some of them, too, may fear the effect of a more extensive organization upon the jurisdiction of a missionary and the constitution of higher church courts.

Others, again, believe that all this is simply special pleading. They take a more hopeful view of the situation and have more faith in the solidity of the evangelistic work which has been done in our Mission. They claim that from among our 212 trained native helpers, a majority of whom are men, and many of whom have been taught in our own schools, several times as many persons as are now in the eldership might be judiciously chosen equally qualified to fill that office, and that all that can be said against the fitness of any of them for it on account of their paid service, their alien birth, their difference of previous caste, their lack of oneness with the people, and their liability to transfer, might be said with equal force against their fitness for that work of instruction, discipline and control as missionary aids which is now cheerfully accorded them, and might be said with still greater force against the missionary himself. They are confident, too, that scores of ordinary members might be found in our villages who have received enough instruction to act as religious leaders among their brethren, and who, even without much secular education, might (like Ditt, Kalu or Kanhaya) make very good ruling elders—men, perhaps, who now virtually perform the work of an elder as members of a *panchayat*, or assistants of the *sahib*. They feel, also, that through a course of special training others might soon become similarly qualified. On general principles, too, they argue that so much delay in forming complete organizations is unnecessary. "Is it reasonable," they say, "to suppose that God would bring into existence a large Christian population, without including among their number persons who could be wisely chosen at an early date to act as their ecclesiastical rulers? Did not the apostles find such everywhere in their missionary tours? And ought we not to expect the same thing now? Will not the King and Head of the church certainly care for his own body and see to it that every organ necessary for its nourishment, growth and activity is present, and fitted for its appropriate function?" Progressives also ask, "Why should we fear the limitation of the jurisdiction of a missionary by the formation of more Church Sessions, or the curtailment of his individual power by the introduction of more native elders into

higher ecclesiastical courts? By giving the details of work to others might he not be released from these for other and perhaps more important duties? And, if he is able to sympathize with his India brethren, might he not still expect his opinion to have great weight in their councils and often become prevalent? And even if ecclesiastical action did sometimes run counter to his views, could he always be sure that God's will had not been thereby manifested? Might not the natives often be nearer right than he is himself? And, at any rate, is not this mature, independent, self-governing condition of the native church the very thing at which we are specially aiming?"

More success has attended our efforts to organize higher, than lower, ecclesiastical courts. A Presbytery (called Sialkot) was formed December 18, 1856—the next year after our Mission was started; and, as the result of repeated motions and petitions, two more Presbyteries (Gurdaspur and Gujranwala) were, by order of our General Assembly, organized from it Oct. 17, 1893, while a Synod (called the Synod of the Punjab), embracing all these Presbyteries, was formed Nov. 7, 1893, by direction of the same Assembly. Thus a gradation of ecclesiastical bodies has been secured, through which business may be done in accordance with the rules of Presbyterian order; and, on occasion, appeal may be made from a lower to a higher court and, in all ordinary cases, justice may be obtained without the reference of any matter to the General Assembly in America. Through the multiplication of Presbyteries, too, these bodies are made comparatively small and have a comparatively limited geographical jurisdiction, and can therefore meet often and perform rapidly and effectively the work which is given them to do.

As early as January, 1883, seven Permanent Committees were also appointed by the Sialkot Presbytery, somewhat analogous in their character to the various Boards of the home church. These were termed, respectively, Evangelization, Publication, Education, Church Erection, Sabbath School, Christian Beneficence, and Statistics, and had special charge of the matters which their names particularly indicate. The different members of these Committees were chosen for terms of various lengths, so as to combine as far as possible rotation in office and growing experience. The design of this arrangement was to draw the whole work of our mission field as much as possible into the hands of the ecclesiastical court and thus secure the harmonious and active co-operation of both foreigners and natives; in other

words, its aim was to develop the wisdom, the energy and the self-governing power of the church proper, as it had been established in that region.

Some of these Committees—the first three named—continued to act, at least occasionally, down to the year 1892 ; but the rest virtually ceased to exist at an early date, and even the first three, after the year 1886, gradually lost the greater part of their power. The partial failure of this effort at organization was due to various causes—partly to the indifference of the members of the Committees or the pressure of their other work, partly to the drift of management more and more out of the hands of natives and into the hands of the Mission, and partly perhaps to other causes.

But this section of the machinery of the old Sialkot Presbytery has been, of course, transferred to the Synod as a higher court, and in the future we ought to hear more of its activity and efficiency.

On the whole, however, our India Church lacks that thorough organization which is necessary to its complete independence as an ecclesiastical body. While it possesses all the grades of church courts which are essential to its welfare, one of these grades (that of congregational Sessions) has been very poorly developed and extended, pastoral settlements are very rare, ordained ministers are very few, and as a natural consequence even the Presbyteries and the Synod lack the membership that is needful to insure them a vigorous life. The bony framework is there in all its parts ; but there is a lack of flesh and blood—of fullness, roundness and muscular development.





CONSCIOUS STRENGTH.

CHAPTER XXVIII

ECCLESIASTICAL DEVELOPMENT AND MATURITY—III

Self-Governing Power—What it Implies—Fewness of our Ministers—Cause of the Deficiency—Character of our Elders and Ministers—Capability of Exercising Self-Government—Objections Considered—Advantages Presented—Evils thus Removed—Instructive Precedents—Additional Objections Answered—Summary.

SELF-GOVERNING power, the third element of ecclesiastical maturity, implies two things: first, an official body of sufficient size and excellence (both intellectual and spiritual) to hold it; and secondly, the opportunity of its bringing such power into exercise.

That the number of our ruling elders is small has already been observed, there being only twenty-seven all told in our whole field; and the causes of this paucity have also been discussed.* There is, too, a similar scarcity of native ordained ministers. Only fourteen of this class of officers had, up to January 1, 1895, ever belonged to our ecclesiastical body; and of these, three had died, two had been suspended, and two had left to join other Christian denominations, making the number on our roll, at the end of our thirty-ninth year of

* See pp. 333-336.

Christian labor there, just seven—that is, one to every 822 communicants.*

The causes of our slow progress in the acquisition of a native ministry have been manifold.

One has been a disinclination on the part of the Mission to receive as theological students men of high education and at the same time promise them the privileges and the pay which are attached to what is called the evangelical (or higher) grade of the ministry—the grade to which the Rev. G. L. Thakur Das belonged before he severed his connection with us last spring. Several applications were made for admission under the care of Presbytery as students of theology of this grade, but they were rejected, chiefly because it was thought that we could not afford the outlay of money involved.

Another has been an unwillingness to make exceptions in regard to the amount of help given students while at the Seminary. Some who had had large salaries for years and whose households were expensive, wanted to attend the Theological Seminary and thus become eligible for ordination, but were not prepared to relinquish their salaries and accept in their stead the monthly allowance which was granted married students while at the school; and a larger scholarship than this sum neither the Mission nor the Presbytery was inclined to give them.

Another cause of the fewness of our native ministers has been a lack of men, educated up to the Middle School Standard, having the moral and the spiritual qualifications necessary for their admission under the care of Presbytery as students of theology and willing to enter the common (or lower) grade of the ministry.

Another has been a dislike on the part of many to ordain a man until he has had a formal “call” to be the pastor of a particular congregation and is ready to be installed in that position. In the year 1886, when eight of our ministers were ordained, this sentiment, indeed, did not have much influence. We were exceedingly anxious then to get ministers for purely evangelistic work. But since that time opposi-

* This proportion still holds good; for, though another minister has left our body since the beginning of the year, it is believed that one of our candidates for the ministry has within the same period been ordained and added to the roll. When the Statistical Tables were prepared in 1890 there was one native minister to every 120 communicants in all the Missions of the Punjab, and in the whole of India one to every 229. According to Dr. Smith’s tables in his “Short History of Christian Missions” there was in 1891 one native minister to every 313 communicants among all the Missions of the world.

tion to the ordination of a licentiate* without a call has had the ascendancy.

In connection with this also may be noticed the fact that no arrangements are made for the rotary distribution of our licentiates among the different churches wanting a pastor, so as to give these congregations a chance of hearing them and, if they are pleased, giving them a call.

It must be confessed, too, that superintendents of Missions and other foreign laborers have sometimes abstained from encouraging employees in their desire to enter the ministry and have even thrown obstructions in the way of their reaching it. This may have been owing to their doubt of the qualification of such helpers for this high office, or for other reasons not so justifiable. But, whatever their motive, the effect has been the same, namely, the hindrance of the growth of our theological school and our ministerial force.

Dissatisfaction with the policy of our own Mission, or that of Missions generally, has also, doubtless, had its influence on the natives themselves, not only in preventing the entrance of worthy young men into Mission employ and the Christian ministry, but also in driving away from our ministerial ranks persons upon whom we had actually laid the hands of ordination.

Death, too, which spares neither high nor low, has been at work in thinning our ministerial forces.

But, small as may be the number of our native ministers and licentiates, little can be said against their character, or their fitness to perform satisfactorily the duties of an ecclesiastical ruler. Their average education is good; their morals are unexceptionable; their spiritual attainments are as high, perhaps, as that of white ministers generally; and of their wisdom and their capacity to direct and carry on religious work, after they have acquired a fair amount of experience, no one has the right to say a disparaging word. Our present elders, likewise, are generally capable and trustworthy men, fit associates of their ministerial brethren.

In the opinion, therefore, of many in other Missions and of some in our own Mission, no valid objection can be made to the bestowal upon these two classes (as an organized and united force) of a large amount of ecclesiastical and missionary power; and especially so while they have associated with them on an equal footing, in all their higher

* A licensed preacher, but one not fully introduced into the ministry by ordination.

church courts, foreign missionaries, who would probably continue to exert a great influence over them and supply whatever might be deficient in their counsels.

True, it might be said that the great majority of these native ministers and elders are now employees of mission superintendents and on that account might be unduly biased by the opinions and the desires of their superiors. The fear of the displeasure of their *sahibs* and of dismissal from their service might lead them to adopt a course or cast a vote occasionally which was contrary to their own convictions. But, if any danger of this kind existed, the present policy of autocratic superintendence which occasions it might be easily modified, or entirely abolished, and such employees might be placed under ecclesiastical courts, or committees of these courts, who would determine their standing and pay, and their retention in, or dismissal from, the staff of workers. This would give them a freer and more independent spirit, and lead them to act from higher motives.

It might be said also that if the number of organized congregations greatly increased, as should be the case, many weak brethren would be admitted into the eldership and the tone of that element considerably lowered, and that this would affect the general character of our ecclesiastical courts. But, as we have already seen, there is a considerable body of well-qualified men in the membership of the church from which a choice of elders might be made and such a result as that which we have mentioned need not necessarily follow, and probably would not follow, especially as the church is continually advancing in spiritual character and intelligence. And, even if the eldership did somewhat degenerate, the balance of good influence



PARSEE CHILDREN.

would be maintained still by that increasing native ministerial force whose growth in numbers might be expected to run parallel with that of their associates in authority.

True, the ministerial force itself might degenerate through the lowering of the standard of educational and other qualifications required of candidates for the ministry. And here perhaps lies the great danger at the present time ; and one of the chief arguments in favor of urging the retention of the Middle School standard,* or its equivalent, as the lowest possible for the ministry, is the fact that an inferior grade of ordained men might so weaken ecclesiastical bodies as to render the bestowal upon them of large missionary powers a matter of doubtful expediency. So long, however, as the average talent, education and character of our native ministers and elders remain what they are, and at the same time missionaries are associated with them in higher church courts, we may confidently affirm that they will be abundantly capable of managing any amount of ecclesiastical business and missionary work which may be assigned them. We are also fully persuaded that, if the opportunity of exercising self-government under these conditions is extended to them, they would in the course of a few years attain all that learning, energy, zeal, self-poise, economy, vigilance, caution, tact and statesmanlike prudence which will be required, on the withdrawal of foreign help, to maintain and extend the cause of Christ in their own territory.

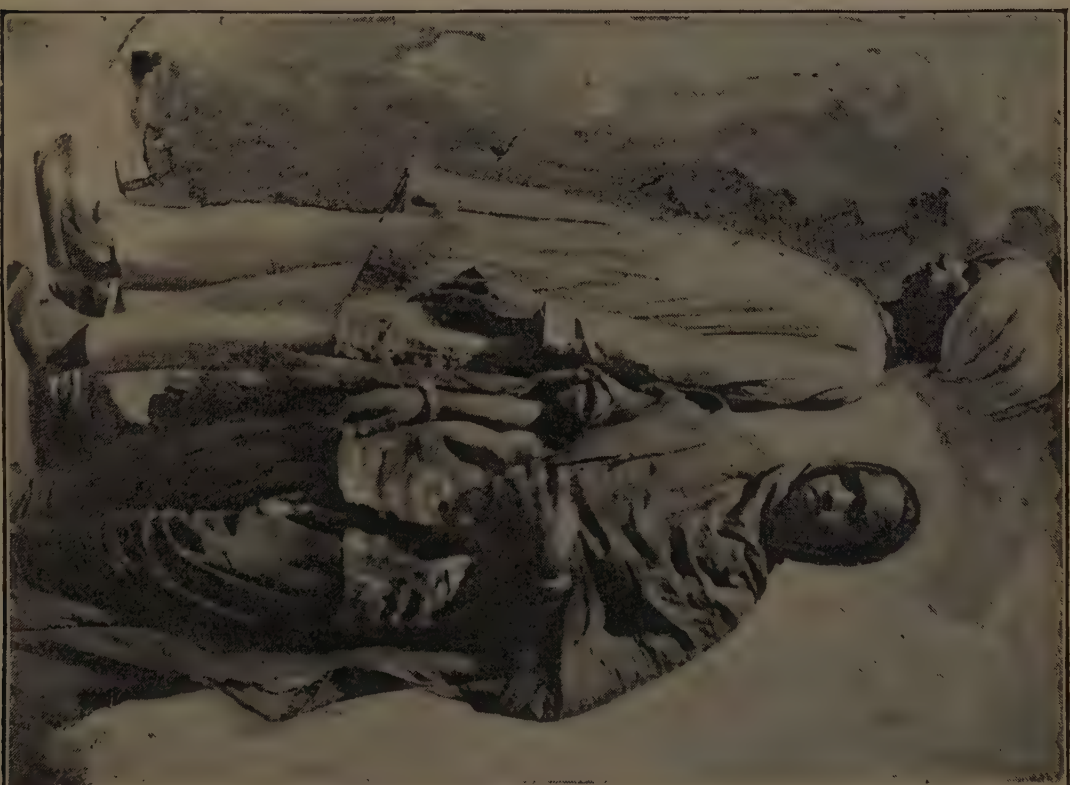
The bestowal of such authority would also do much to abolish evils which are found in the mission field and help greatly to bridge over that gap of separation which has been formed between foreign missionaries, on the one hand, and native Christians, or at least native Christian workers, on the other.

That evils do exist and that they have produced a division, more or less marked, between the two classes mentioned, has already been referred to and will not probably be denied by any. Missionaries and their native brethren often find fault with one another. And the charges made on both sides largely range around, and find their roots in, that relation which they sustain to each other as employer and employee. The former blame the latter in many cases with laziness, insubordination, indifferent work, "eye-service as men-pleasers," illiberality, a grasping desire to get higher wages and greater privileges, a parasitic spirit, indisposition to labor without pay, lack of generous

* Two years below the Freshman Class of a College.



GANDA, FAIZL DIN AND PAUL KIWAL SINGH, THEOLOGICAL STUDENTS.



RURA AND HIS WIFE.

spontaneity in Christian efforts to do good, a disposition to hide one another's misdeeds, and improper aspirations after more power. The latter often blame the former with exhibiting towards them a distant, unsympathetic, race-proud, overbearing spirit—with neglect, indifference, uncharitableness, oppression, injustice, an indisposition to yield them deserved honor, the failure to give them an equal chance with the heathen in the race for education and high standing,* the denial of their individual and ecclesiastical rights, the refusal to bestow upon them a due share of self-governing power, and disagreeable treatment of any who may sympathize with them in their wrongs.†

Of course it is not meant that all missionaries or all natives make these charges and countercharges, or that there are no seasons of comparative peace, and even good feeling. The unemployed common people, especially if they are uneducated, are, as yet, involved in such controversies very little—although apparently inclining more and more to the side of their own countrymen. Some workers, too, both foreign and native, are very prudent and keep as far as possible from this strife, or for different reasons gravitate towards the party with which they would naturally have less affinity. And even those on both sides who are loudest and most frequent in their cries find somehow a *modus vivendi*, and often enjoy such intercourse with one another as proves comparatively pleasant to themselves and edifying to the native church as a whole.

But the indictments above recorded are nevertheless pressed with sufficient frequency and vehemence to cause much heartburning: and no doubt, even admitting of exaggerations, there is a great deal of truth in both of them, and certainly as much in the latter as in the former. It is only a disposition to be perfectly honest and fair which leads the able editor of the *Indian Evangelical Review*, now an old and experienced missionary, to say, "Not only are Europeans, as a class, but even missionaries are, with more or less of truth, accused of pride, exclusiveness, overbearing manners, cold isolation, *hauteur*, want of sympathy with natives as a class in their attempts to improve their condition and to raise themselves in learning, intelligence, independence and social position; nay more, of jealousy, if not of opposition to their praiseworthy efforts to better themselves and those dependent upon them. Many a missionary finds it hard to be sweet and gentle amidst all the worries and ailments of this life, and, in his deal-

* See pages 168, 173 and 295-297.

† See also pp. 66, 67 and 273.

ings with the poor down-trodden native, to forget that he belongs to a higher race in the scale of civilization and to the conquerors of the country. He feels inclined sometimes to speak roughly, if not harshly and tauntingly, to them as to his inferiors, as he would never do to Europeans in his own country; and the result is most sad. Their feelings are hurt and their hearts are alienated." * In other words, a gulf of separation is opened up between them. And in our own Mission this gulf has been widened and deepened during recent years by events which it is unnecessary here to recount.†

Now it is claimed by other missionaries besides the writer that the bestowal of more authority and power upon our ecclesiastical courts, where natives and foreigners meet on an equal footing, and the abolition of what might be called the autocratic method of superintendence, would remove at once a large number of the evils mentioned, close up to a vast extent the gap now existing between missionaries and natives, stop in a considerable degree the complaints of both parties, and tend greatly to heal the divisions of Israel. And so think the natives also. And this is why in a memorial to the General Assembly of 1892 five of our native ministers asked "that the Presbytery be made what the Mission has hitherto been for the native agents—that their employment, salary, transfer and dismissal be subject to the control of the Presbytery," ‡ although as an alternative they expressed a willingness to accept an arrangement by which natives had representation in the Mission itself.

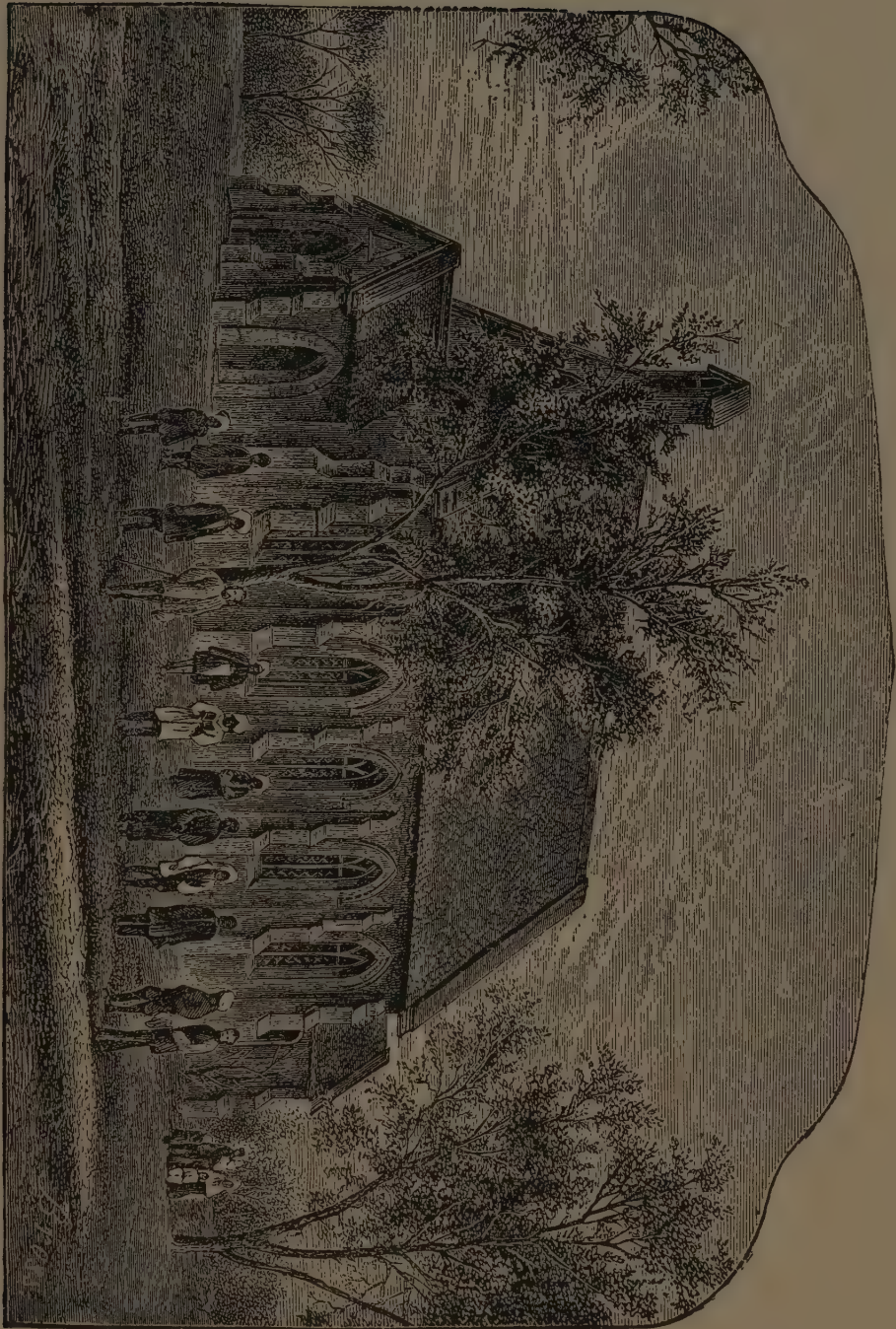
The granting of more power to ecclesiastical courts would also, no doubt, produce other good results.

For one thing it would almost certainly give a great impulse to all the various branches of Christian labor, develop the energies of our native people and elevate the tone of piety throughout our whole field. Native agents, instead of laboring to please their human superintendents, would aim more at gaining the approbation of their Divine Master. Regarding the work as their own they would enter into all its operations with heartiness and would rejoice to labor side by side with their foreign brethren. A great ingathering of souls from an ungodly world might therefore be confidently looked for. New zeal would be infused into the effort to secure a more thorough ecclesiastical organization. The purses of the natives would naturally be opened more widely to the calls made upon their liberality. Self-support would probably be

* *Indian Evangelical Review*, Vol. XII, p. 165.

† See pp. 137-139.

‡ At the time when the memorial was sent up, no Synod had yet been formed.



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pushed to its farthest possible limit. The training of Christians would advance even more rapidly than it does now. Presbyterianism as a system would be regarded with more favor. No occasion would be given other Missions to invade our territory. The tendency to abandon our church and our employ would be checked. A spirit of loyalty would shield us from every rival and make our forces a unit. Our home church would be regarded as a loving mother, and a reign of tranquillity would be inaugurated. In short, "the fruit of righteousness would be sown in peace of them that make peace."

This policy, moreover, would tend to abolish a great anomaly in Presbyterianism, namely, the management of ecclesiastical business and the domination of church bodies by a Committee, which in our own field we call The Mission. This method of control is contrary to the genius of our church polity, or, for that matter, of any church polity—an excrescence, indeed, on our whole system of ecclesiastical government, and, like a parasite, if allowed to remain for any great length of time, is apt to absorb into itself the life of the organism to which it is attached and insure for the latter only a stunted growth. The sooner, therefore, it can be removed the better. In the early days of mission work, indeed, it may serve a good purpose, but as soon as the ecclesiastical plant attached to it gets a good start and strikes its roots down into the earth, the old stock should be cut away. If the latter is left standing beyond its proper day untold harm will surely be the result.

Nor is the course proposed so destitute of precedent as to place us entirely on untrodden ground. By granting more power to the natives in their ecclesiastical capacity, and thus paving the way for a higher development of ecclesiastical manhood, we should only be following the path which missionary management in many other fields has already taken and which it will everywhere, sooner or later, be compelled to take. Our C. M. S. neighbors in the Punjab have already turned over the executive control of their churches and the evangelistic work within congregational boundaries to the Church Council, which embraces only two foreign members; and even the financial estimates which are made by this body are practically final. Our American Presbyterian friends in the Ludhiana Mission have also recently thrown much of their work into the hands of their ecclesiastical courts. The American Methodists of India have for a long time done their main mission business in Conferences, where natives and foreigners

stand on an equality; and even their Mission Finance Committee embraces a number of the former, as well as of the latter class. The United Presbyterian Presbytery of Egypt has all along managed a large part of the affairs of that mission field; and probably none of its arrangements, or requests, has ever been vetoed by the Missionary Association, which is also established there; although it is true that the latter still retains altogether in its own hands certain branches of the work. Everywhere, indeed, throughout the world where missionary enterprises have made any headway the same question of control either has arisen, or threatens soon to arise; and never yet has it been satisfactorily settled except in one way—that is, by admitting natives to a share in the exercise of power. A pyramid can rest securely only in its natural position. It is worse than folly to try to make it balance forever on its inverted apex.

Even our own Mission, which resisted the prayer of the memorialists to the General Assembly of 1892, has found it necessary since that time to make concessions to their Oriental brethren. The power of dismissing native ministers from mission employ has been taken away from individual missionaries and reserved to the Mission itself. More liberal terms of a financial character have been offered congregations in the case of pastoral settlements;* grants of money for evangelistic purposes have also been promised under special conditions; and one of our native ministers, who refused to remain with us unless he was given a responsible position and allowed to report directly to the Mission as an organized body, was appointed a professor in the Theological Seminary and given the superintendence of a mission field. In short a return was made in some degree to the situation which existed prior to the year 1886.

But such modifications of method are too fragmentary, too slight, too much hampered by restrictions, too liable to repeal, and too doubtful in their spirit, to act as an effectual remedy for the evils which have arisen and secure all the benefits of ecclesiastical maturity. A more radical and sweeping change is necessary before the breach between our foreign and native brethren can be healed and the church of that land can be made to “arise and shine”—such a change as that which was asked for in the memorial, or that which was afterwards proposed by our Foreign Board. And this, too, must be granted heartily, hopefully and lovingly—not with the sneer of a cynic, or the reluctance of a discomfited rival.

* These terms have recently been made less liberal (1899).

Nor do the objections made to this progressive course seem very formidable.

Some appear to think that native ministers and elders cannot be trusted with such great powers as it contemplates giving them. But is not this a merely gratuitous assumption? And if really true, may we not appropriately inquire, Why have these men been ordained officers of Christ's church at all? And if it be granted that the whole control cannot be surrendered to them, why stand in the way of their obtaining a part and, through experience, becoming qualified for greater responsibilities? They only ask for a share with the foreign missionaries. Besides, in any case, cannot such checks be established as will prevent the abuse of power?

Others think that every grant of authority to the native ministry should be dependent upon, and measured by, the amount of money received from the native church. Some would allow ecclesiastical courts to control only native contributions and the persons or objects that these contributions support. Some, in addition to this, would give them also the control of foreign funds proportioned in amount to those which come from indigenous sources. Some would refuse them the management of either until the native church becomes financially self-sustaining. But the reason for these limitations is not clear. How can the source whence supplies are derived indicate who are best qualified to distribute or use them? And why should the training for ecclesiastical business and wise management be delayed, or hindered altogether, by the indifferent question as to where the tools, or the materials, with which they operate originate. A Hindu can learn carpentry as well with a London plane as with one made in Calcutta; and self-governing power, which means ability and experience in government, is, we have seen, as much a part of ecclesiastical maturity as financial self-support. Both, indeed, should advance together so that when the latter reaches its needful limit the former may not be wanting. Otherwise, like an untrained youth suddenly made rich, the native church might eventually cut a sorry figure and make itself ridiculous.

But, some one says, the development of financial self-support in the native church is hindered by the grant of self-governing power to her official ministry, and the latter should wait upon the former. This is a most astonishing statement. The very opposite would appear to be the fact. A native ministry, with large powers, and experienced skill

and hearty spirit, ought to do much to bring the church generally up to a high point of liberality—more, certainly, than it can do with scant authority, acting in a subordinate position, and weighed down by a sense of personal wrong. Nor is a different conclusion favored by the results of the policy which has prevailed in past years.

But discipline would suffer from the change and the moral and spiritual tone of our native helpers would be lowered. So exclaims an objector. Such, however, has not been the result where the new *régime* has been tried. A member of the Punjab Church Council, a missionary, says that since power was given to that body discipline has become stricter than it was before. The native members feel a responsibility which they did not previously realize; and, as a consequence, unfaithful members and laborers are either improved or weeded out. Nor can foreign missionaries ever be in such a position as to equal natives in the detection of wrongdoing among people of their own class.

But further remarks upon this part of our subject are unnecessary. What has been said is intended simply to point out a way by which, in the opinion of the writer and others, mission churches, and especially our own India church, may preserve more fully what they have already attained, and advance more rapidly than they have heretofore done towards the goal of ecclesiastical maturity and complete success. That they are generally a long distance from this consummation will not be denied by any. In regard to financial self-support, completeness of church organization, training for the exercise of self-government, and even the opportunity of properly commencing this training, our Punjab Synod displays a deplorable lack; and while her lack in these particulars is greater, doubtless, than that of most other churches which are similarly situated, hardly a mission field can be found anywhere throughout the world where complete ecclesiastical manhood and vigorous, independent church life has been reached by converts from heathenism or their descendants.

Let no one suppose, however, that our Christian work in the Punjab has been a failure, or that it does not display points of great excellence. Ecclesiastical maturity, although a highly important matter and the great end of all our labor, is, as we have already seen, only one of three great branches of mission work, and in the other two we have met with abundant success. The training of Christians in everything except self-government, and especially the training of the common people, has been carried on as vigorously and as effectually as in

many other fields; while in pioneer evangelistic efforts and fruits our Mission stands high above the average. Nor can we suppose that God in His providence will not, in His own time and way, and probably soon, accomplish the third object, which is necessary to crown the rest and bring them to perfection. Should this chapter and the preceding aid only a little in bringing about such a desirable consummation the writer will feel that they have not been penned entirely in vain.



WEAVER BIRDS AND NEST.



CHAPTER XXIX

THE OUTLOOK

Statistics Encouraging—Comparative Progress of Other Religions—Islam Making Few Converts—Statement of the *I. E. R.*—Spurts of Hindu Revival—Caste Giving Way—Gross Hinduism Diminishing—Reforms Advancing—Indifference of Many Hindus to their Faith—Brighter Record of Christian Missions—Splendid Field Among the Lowly—Danger of Compromise—Danger of Neglecting the Depressed Classes—Danger of Neglecting the Native Christians and the Native Church—But Great Hope of Triumph—Not Immediately—Nor as *The Statesman* Forecasts—But in a Century or two—The Church like a Banyan Tree.



AS for the general outlook of Missions in India I am glad to be able to give a hopeful report. There can be no doubt whatever that Christianity is making headway in that country. Statistics themselves indicate this. From a total of 91,000 Protestant Christians in the year 1851, the number rose to 138,000 in 1861, to 224,000 in 1871, to 417,000 in 1881, and to about 560,000 in 1890. And though the progress made has been very uneven, both as regards time and place, no period has been characterized by complete stagnation, and no section of the country has been entirely destitute of substantial advancement. During the nine years elapsing between the census of 1881 and the census of 1890, "Bengal had an increase of 30 per cent., the N. W. Provinces and Oude 139 per cent., the Punjab 335 per cent., Central India 132 per cent., Bombay 92 per cent., and the Madras Presidency 22 per cent."* Naturally, therefore, we are led to expect similar progress in the future. And this expectation is strengthened when we consider the increase in the number of workers, both foreign and native, who have been specially engaged in Christian labor there. The number of ordained

* "Protestant Missions in India, Burma and Ceylon—Statistical Tables, 1890," p. xiii.

missionaries advanced from 339 in 1851 to 857 in 1890; the native ordained agents, from 21 in 1851 to 797 in 1890; and native lay preachers, from 493 in 1851 to 3491 in 1890. Thus a greater and greater amount of force is year by year brought to bear upon the citadels of heathendom, and, other things being equal, we ought to look for even larger results in the future than in the past.

True, other faiths are progressing also. Hindus, Muhammadans, Sikhs and Buddhists are all growing numerically stronger; and at every census each can muster a larger number of adherents than it did at the preceding roll-call. But in many cases their growth is less rapid than that of the population generally, while in the case of Christians, and especially Protestant Christians, advancement outruns the average, and that too by a large percentage. During the ten years which elapsed between the census of 1881 and that of 1891, the Sikhs increased 3 per cent.; the Parsees 5 per cent.; the Hindus 10.4 per cent.; the Muhammadans 14.4 per cent.; the Jains 15.9 per cent.; the Christians of all classes 22.6 per cent.; Protestant Christians 34.3 per cent.; and Buddhists 107 per cent.; while the whole population increased 12.5 per cent. This shows that Christians far excelled all others in ratio of increase except Buddhists, whose remarkable growth was due more to the addition of Upper Burma, and other Buddhist regions, to British East India Territory than to the spread of that faith among unbelievers.*

Even Islam, the only great rival of Christianity as a missionary religion, was surpassed by the latter more than 50 per cent. in the rapidity of its propagation; and by Protestant Christianity (which after all is the only form of our faith that we ought here to take into account) it was exceeded nearly 150 per cent.

Although Muhammadanism advances numerically, in India, more rapidly than the general population, many doubt whether this comparative progress is due in any great degree to inroads upon an outside world. The *Indian Evangelical Review* is especially decided in its contradiction of those who assert that this faith makes many proselytes. It says, "*The London Spectator* estimates the number of annual conversions to Islam in India as no fewer than 100,000! Canon Taylor says 600,000! The estimates are so recklessly absurd that to many the very idea of formally contradicting them is itself absurd. And yet such dense ignorance abounds, both here and at home, that to many a

* For other statistics, see pp. 110, 119, 121, 122, 240-243 and Appendix.

formal contradiction becomes necessary. And the contradiction we unhesitatingly give as full and as formal as we can. After enquiries and investigations in various parts of the country, we emphatically assert that there is not a word of truth in Canon Taylor's sensational statements as regards India. He would be within the mark if he had said 600 as the utmost figure for all India. We do not believe that [even] 600 Hindus, Christians or Aborigines have become Mussulmans within the last ten years. The only cases coming within our knowledge were all cases of seduction—Hindu wives, or widows, seduced by Muhammadans, and one or two Christian girls tempted into so-called Muhammadan marriages. We have also heard of Muhammadan men and women becoming Roman Catholics in the same way; so that possibly as many are lost to Muhammadanism in this way as are gained."*

Probably the above statements of the *I. E. Review* are somewhat extreme in their sweep, especially as far as the Punjab is concerned; but, one thing is certain: Canon Taylor and those who sympathize with him in their strange eagerness to decry missionary effort and champion the faith of the false prophet, can find little to justify their wonderful assertions. Certain it is also that for every professed Christian who is induced to apostatize to Islam fifteen or twenty persons are received by Christian Missions from the Muhammadan ranks.†

Nor does Hinduism make any substantial progress other than that which comes from its natural growth.

Spurts of Hindu revival may, indeed, be observed from time to time. Great *mela's* are held and long-established pilgrimages are observed with much of the old-time enthusiasm. Lacs of rupees are expended every year in festivals, and offerings to the gods, and gifts to the Brahmans.‡ Here and there temples are erected, or repaired, to fulfill sacred vows, acquire merit and insure a happier transmigration when death comes.§ Revolts against the evangelistic efforts of Chris-

* *I. E. R.*, Vol. XIV, pp. 369, 370—for January, 1888.

† See pp. 115–117 and 244–246.

‡ On the 18th of September, 1893, 17,000 people, it was said, deposited images of Ganpati in the sea at Bombay, at an immense cost of hard-earned money; and the number of licenses granted and paid for to form the processions for this purpose was reported greater than it had been for years.

§ The money given lately by a few individuals to build new shrines at Kotla alone (a village on our road to Dharmasala) must have exceeded the contributions of all our native Christians for two or three years.

tian missionaries and the aggressiveness of Islam are frequent. New Colleges and High Schools are being occasionally established to check and counteract the influence of Christian educational institutions. Race pride, increasing patriotism and the growing desire for independence (or freedom from foreign control) have done something in recent years to strengthen Christophobia. A dogged tenacity in adhering to ancient but injurious customs, moreover, characterizes the temper of the masses, and, in some cases at least, whole neighborhoods are found ready to revive the revolting and now unlawful practices of hook-swinging, suttee and human sacrifice.*

But that caste, the greatest obstacle to Christianity, is gradually giving way before the pressure of Western civilization and evangelistic effort seems to be the opinion of most persons who have made the subject a matter of close observation. The necessary commingling of many classes in schools, in hospitals, in durbars, in railway trains, in government service, in military campaigns—the constant presence of a ruling race who are outcaste and yet above caste—the ability of another religion than that of the Vedas to elevate even the lowest and most despised of the people and make them “princes in the land”—the broader and purer and more benevolent teachings of the prophet of Galilee—the preparatory movements of the

Holy Spirit—are all having their effect upon the ironclad system of Manu and beginning to tell in the work of its destruction. And this conclusion appears to be correct notwithstanding the acknowledged fact that slow progress is being made in the work and that Hinduism displays remarkable ability to modify caste and adapt itself to new conditions.†

Quite sure we are, too, that educated and intelligent Hindus, and especially those who have come much in contact with missionaries, have been led, almost without exception, to abandon the grosser practices of the religion under whose influence they were born, and have

* Only two years ago a hook-swinging festival at a village seventeen miles from Calcutta was reported in the newspapers. See also pages 110–116 *passim*.

† See pp. 223–225.



JUGGERNAUT.

been driven, either into complete infidelity, or into a faith drawn directly from the Vedas, or into some form of natural religion, or into Christianity itself.*

And most of these persons, too, are ready for those social and legal reforms which are suggested and urged by the progress of civilization, even though the reforms proposed run counter to time-honored institutions and strike at the root of their sacred Shastras, as heretofore interpreted. The revocation of the betrothal of girls on the death of their intended husbands, the establishment of a higher age for the time of full consent, the remarriage of widows, the permission to take sea voyages without the loss of caste, and other changes of a similar character, have for some years been advocated by leaders of Hinduism with ever-increasing prospect of success.

And in some instances even the common people seem to share with such Hindus a lack of interest in the faith of their forefathers. "A Brahman," says the *Messenger*, "was complaining bitterly to one of our Amritsar brethren the other day. His 'burden' was the indifference of Hindus towards their own creed. He said, 'These people are utterly dead to their own religion. When they see me coming to preach to them, they run away. And if by chance I can get hold of them unawares, then, as long as I am there, they say, Very good! Very good! But the moment my back is turned, they say, *The old ass!*'"

"Straws" of this character help to explain and confirm the statistical fact already given that in actual numbers Hinduism, notwithstanding its enormous advantages, had in ten years fallen two per cent. behind the rest of India's population in rapidity of increase.

Contrasted with the progress of other faiths, therefore, the growth of Christianity in that country stands forth in striking and hopeful prominence. Neither Hinduism nor Muhammadanism can show such a brilliant record.

The fact, too, that there are in India so many aborigines and low-caste people is a guarantee that our efforts to spread the gospel there will continue to prosper. This class seems now to be ready to flock to the Saviour in great masses; and, even if there were no other persons on whom we could make an impression, the prospect of growth from such a source alone, if proper means are used to secure it, is enough to fire the Christian heart with enthusiastic hope and burning zeal.

* See pp. 114, 117, 151, 167, 175 and 238.

50,000,000 of these people (as they have sometimes been estimated), or even only 20,000,000 of them, thoroughly converted to Christ, would in themselves form a church of mighty proportions; while the leverage which would be secured through them for the conversion of the rest of the population would be one of incalculable power.*

Several dangers, indeed, confront the Christian cause in India and threaten to retard, or entirely obstruct, its advancement.

One is the danger of detestable neutrality on the part of its representatives and of compromise with the opposing faiths. In their eagerness to be perfectly fair, to do full justice to the excellencies of Hinduism or Islam, to extend charity as far as possible towards even idolaters, and to uphold the principles of the science of comparative religion in its most recent and most progressive form, some who aspire to be leaders in missionary work are inclined to magnify unduly the ideals of false religions and lower the importance of the distinctive features of the Christian religion—thus reducing all faiths, as far as possible, to a common level, or, what is equally bad, blending them together in a resultant ideal which can be nothing else than a sublimated form of natural religion. Against this tendency the champions of the cross must set their faces like a flint if they expect to make any progress, or even to hold their own. The strength of Christianity lies in its peculiar characteristics, and between it and every non-Christian system an irrepressible conflict must ever be recognized. Its motto, like that of the old Romans, can be nothing else than this, *Carthago delenda est*, “Carthage must be destroyed.” The least disposition to parley, or flatter, or compromise will certainly end in disaster. As early Christianity was sadly corrupted and weakened in the course of time by ancient heathenism, so by relaxing our attitude of opposition to false religions in India there is danger of a similar and even a worse result. Hinduism has always displayed wonderful powers of resistance and recuperation. Even when overthrown and almost destroyed it has risen again and resumed its original sway. Buddhism could not hold her own before its constant and well-directed attacks, but, driven from almost every part of her native land, was compelled to find a home in distant regions. Hinduism at an early date paralyzed all efforts made by ancient missionaries to spread the gospel in India. It recovered speedily from the wounds inflicted upon it by Roman Catholic emissaries. It resisted with remarkable success the inroads of Muhamma-

* See pp. 117-119, 242-248.

danism and even impressed upon this intruder something of its own character. And who can tell but that, through the aid of flattery or concessions on our part, it might eventually make the Christian church of these times one of its own castes, or infuse into it some of its own characteristics, or allure it into the adoption of a defective and soul-ensnaring ideal, or lead it to abdicate in favor of a more charitable and "more rational" faith?*

Another danger is that of neglecting the open door for the gospel which has been opened up among the depressed classes. Thank God,



ON THE JHELUM, KASHMIR.

many are entering this door and obtaining the reward that has been providentially prepared for their hands. This is one of the most hopeful signs of the present day. But others have failed to do so; and others still, commencing this lowly work and apparently growing tired of it, are losing their first zeal and directing their chief attention to more respectable but less fruitful labor. In my opinion the speedy conversion of India depends largely upon the earnestness and the efficiency with which efforts are now made to evangelize the aborigines, the outcaste and the low-caste. In this direction lies the path of success.

* See pp. 113-115, 198-201.

Still another danger is this: that Missions, prompted by envy, covetousness or some other motive, may forget Christian courtesy so far as to invade one another's fields, and, through their ravages and contentions, scandalize the name of Christ, throw His work into confusion and hinder the progress of the gospel. Sad, indeed, has been the history of such interference heretofore, and scarcely any more effectual way of crushing a holy cause in its infantile state can be devised. Yet there is fear of such invasion—and that, too, not only by such erratic and lawless skirmishers as Plymouth Brethren and soldiers of the Salvation Army, and such avowed opponents as Roman Catholics, but also by bodies which claim a place among the regular forces of the church, are professedly concerned for the welfare of the entire Protestant host, and would repel, if they could, the charge of adopting dishonorable methods in their missionary warfare.*

A fourth danger threatening missionary work in India, and perhaps the greatest of all, is that of neglecting native Christians and failing to develop and thoroughly establish the native Christian church. Humanly speaking the conversion of India by foreign agents alone, or even chiefly, is an impossibility. It is to the people of India themselves that we must look for the great apostles of that country—for the leavening influence which will permeate its every part and make it a Christian land. And the sooner this principle is fully accepted and acted upon, the speedier will that end come for which we are all praying.†

The great duty of the present crisis in India Missions, then, is to emphasize every effort which can be put forth to educate and edify the people of God there, and to adopt every expedient which will not only bind native Christian laborers to missionaries with sincere and ardent affection, but which will give them a name and an influence in their own land.

No greater mistake, therefore, can be made than that of despising native converts, neglecting their culture, discouraging church organization, undervaluing a native ministry, dishonoring pastoral authority and withholding from ecclesiastical courts the exercise of large missionary powers; and especially so if greater attention be at the same time paid to the culture of non-Christian Brahmans and Sayyids, because, forsooth, they are high-caste.

The fact, too, that "New India," with its aspirations after greater

* See pp. 89, 95, 96, 220.

† See pp. 87, 167, 195 and 196.

freedom of all kinds and its hope of the creation of a reformed religion to take the place of old faiths, is beginning to raise its head, should only make us all the more careful to avoid this mistake. Of one thing we may rest assured: that Mission or Church in India which does not recognize the spirit of patriotism and independence now rising so rapidly there among all classes of educated people and that spirit of conscious manhood now affecting so many of the more advanced Christians of the country, is doomed to take a secondary, or a third-rate, position in the advancing columns of the Redeemer's army—to be shorn of many of her brightest and best leaders—to lose a large part of the rank and file of her soldiers—perhaps, to be overrun or entirely swallowed up by wiser and more efficient, though mayhap less scrupu-



INTERIOR OF A PUNJABI PRIVATE COURT.

(From a Punjabi drawing.)

lous, less courteous and less honorable, corps. The prosperous and finally triumphant missionary bands will be those which early appropriate and thoroughly attach to themselves the growing life and manly vigor of an aspiring native Christian community—which love to exalt the native church and set a crown upon her head.*

And we have faith that most Missions will recognize, sooner or later, this road to success and avoid not only the last danger mentioned, but all the others to which we have referred. This is one of the reasons why we believe that Christianity will continue to advance in India.

Present indications in the field, however, do not encourage the hope which some cherish, that that country will be generally brought to

* See preceding chapters, here and there.

Christ in this generation, or even in the next generation. Such a result would be so unlike what has heretofore occurred that it could not take place without the aid of divine power little short of the miraculous.*

Nor, on the other hand, is *The Statesman*, a secular paper of India, right perhaps in postponing the triumph of Christianity there to a period several centuries in the future—however sincere and valuable its testimony may be to the excellence of the work already done. It says:

“ ‘New India’ probably thinks but lightly of the work that is being done by Christian missionaries. These missionaries, however, are doing exactly that work which ought to be done by them. They are destroying caste by the simple but effective method of attracting to the Christian fold those who are the heaviest sufferers from the cruel inequalities of caste. They are destroying the Hindu Pantheon by holding up, in opposition to it, a more beautiful and encouraging picture of the Unseen World. The groups of native Christians, scattered over India, occupy in the midst of Hinduism a position exactly analogous to the early Christian churches amidst the idolatries of Imperial Rome. Not more than eighty years have passed since Christian Missions have been at work in India systematically and continuously, and the progress made during that time has been, we take it, quite on a par with the progress made during a like time among the cities of Imperial Rome. Four hundred years divided the birth of Christ from the promulgation of the Imperial decree directing the abolition of Paganism throughout the empire; and assuming that British rule endures in India for the next three centuries, who can doubt that Christianity at the end of that time will embody the strongest spiritual power existing in the country.” †

But the writer of these pages feels compelled by the evidence before him to place the ultimate triumph of Indian Christianity at a point somewhat midway between the present time and the year 2300. He

* The writer does not feel justified in assuming that either the church at home or missions abroad will be soon visited by an effusion of the Spirit much greater than that which might be expected from past experience. His deduction is made from facts of history and observation—including of course the well-established fact that zeal for missions and laborers in missions are, within certain limits, constantly increasing. More than this he considers simply speculation. God may have miraculous things in store for the remaining years of this century, or this generation, or He may not. We do not know.

† Quoted in the *Indian Evangelical Review*, Vol. XIV, pp. 371, 372.

hopes that the next century may witness it ; but he would not be surprised to find that it is delayed for half a century, or even a whole century, longer.

However, even *The Statesman's* forecast is encouraging and all the more so as, with the progress and final success of the gospel in India, will in all probability be associated the growth and complete establishment of Christianity everywhere—a result which has been appropriately illustrated by the growth of one of India's favorite trees :

“ The Banyan of the Indian isle
Spreads deeply down its massive root,
And spreads its branching life abroad,
And bends to earth with scarlet fruit ;
But when the branches reach the ground,
They firmly plant themselves again :
They rise and spread and droop and root,
An ever-green and endless chain.

“ And so the Church of Jesus Christ,
The blessed Banyan of our God,
Fast-rooted upon Zion's mount,
Has sent its sheltering arms abroad ;
And every branch that from it springs,
In sacred beauty spreading wide,
As low it bends to bless the earth,
Still plants another by its side.

“ Long as the world itself shall last,
The sacred Banyan still shall spread,
From clime to clime, from age to age,
Its sheltering shadow shall be shed.
Nations shall seek its pillar'd shade,
Its leaves shall for their healing be :
The circling flood that feeds its life,
The blood that crimsoned Calvary.”





THE MULTIPLYING BANYAN TREE.

CHAPTER XXX

THE REFLEX INFLUENCE OF MISSIONS

Physical Effects—Nervous Exhaustion—Fret and Worry—Shortened Life—Intellectual Stimulus—Literary and Linguistic Culture—Social Effects—Influence on Patriotism—And on Piety—Trial of Temper—Opportunities for Private Devotion and the Study of God's Word—The Atmosphere of Heathenism—Burns' Experience—Habit of Suspicion—Reflex Influence of Autocratic Power and Secular Work—Discouragements—Conflicts—Favorable Side—First Impetus of Zeal—Divine Promises—Consciousness of a Great Work—Prayers at Home—Rapid Conversions—Opportunity for Compassion—Fraternal Intercourse—Disgust at Heathenism—Active Evangelism—Liberality—Prospect of Reward—A Summing Up—Qualifications of an Indian Missionary—Reflex Influence of Missions on the Home Church.

WHAT influence has missionary life in the Punjab upon missionaries themselves? How does it affect their physical, intellectual, social, moral and spiritual nature? This is a minor question; and yet it is one which is often thought of and sometimes asked. An answer may be interesting to most of our readers.

Of the physical effects of the climate of India something has been said already in the fourth and fifth chapters. Compared with that of England or the United States undoubtedly the climate of the Punjab has a deleterious effect upon the bodies of Europeans and Americans.

This is due partly to the fact that such persons there are living outside of the conditions under which they were born and reared, and partly to the unhealthy character of the country itself. The extreme heat of certain seasons, the prevalence of malaria after the rains, the filthy state of many towns and villages, the difference of temperature between day and night, the unavoidable exposure to contagion where people are so numerous and careless as they are in India, and the lack of many medical and recuperative appliances when persons are ill—all tend to increase the number, the virulence and the tediousness of attacks from disease, as well as the liability to death.

The character of missionary work, too, tends in the same direction. No other form of labor so exhausts the nerves as that which draws on our sensibilities, our sympathies and the yearnings of our hearts. Mere muscular, or intellectual work may be protracted much longer than this without serious injury to the nervous system. But missionary labor makes a heavy draft upon the feelings of a worker. Even the poverty and physical sufferings of a degraded people appeal very strongly to his pity and compassion. And much more, of course, do their spiritual needs. The chief aim of a missionary, indeed, is to deliver the ignorant, the degraded and the lost from everlasting death; to develop among weak believers a higher spiritual life; to establish the church on everlasting foundations. Without a vast amount of emotion this labor would appear hypocritical pretence, a mere sham. But the very earnestness which it requires and includes makes it exhausting, and soon brings weakness and disaster to the most delicate part of our bodily frame.

Overwork also, as a matter of course, increases this effect. Yet it is hard for Christian laborers on mission ground to avoid overwork. The number of duties demanding immediate attention appear to them almost boundless; and there is no one but themselves and their native helpers to perform them. The temptation to labor beyond their strength, therefore, is almost irresistible. But this cannot be done without incurring the penalty which is always attached to such a course.

Fret and worry, however, have more to do with collapses of the nervous system and the gradual breakdown of our bodily energies than genuine work. The latter is natural and lies in the direction in which our powers are made to operate. With well-oiled machinery we may accomplish much of it. But the former run counter, or crosswise, to

the natural movements of the soul, produce friction, and wear terribly even the physical organism with which our invisible part is so mysteriously connected. Yet the missionary has a great deal of such worry and fret. He is troubled by the opposition and the persecution of heathen men, by the deceitfulness of many inquirers, by the weakness of his native brethren, by conflicts with his missionary associates, by bad news from home, by his own mistakes and imperfections, and by the failure of his various plans for self-improvement or the advancement of Christ's kingdom.*

Parallel cases of like work and worry may be found, no doubt, in the home field. Almost every minister of Christ, indeed, who is earnestly devoted to his calling, may find himself overwhelmed with duties, burdened with cares and vexed with the ungodly conversation of the wicked; and in many instances results follow his ministrations similar to those which we have been describing. But beyond the bounds of Christian civilization such cases are more frequent, and the conditions of good health and long life in ministerial work less common, than they are in Europe or America.

Nor is this a matter of mere speculation. Statistics can be brought to prove it. From Badley's "Indian Missionary Directory" (edition of 1886) we learn that the average length of the ministries of 377 ordained men who had previously labored and died in India was a little less than sixteen years. But the average length of the ministries of the 216 clergymen of the United Presbyterian Church of North America who died during the twenty years preceding April, 1894, was twenty-nine years and eight months, or about eighty-seven per cent. greater; and there is no reason to suppose that the United Presbyterian Church, in this respect, has been an exceptional one among the different denominations of the United States. Possibly this comparison might be modified somewhat by including in our calculations the ministries of those missionaries who, on account of ill health, old age or other causes, left India and closed their lives elsewhere. But, granting the utmost that could reasonably be demanded by this consideration, we should probably find that the length of time which the

*An excellent article on "Missionary Ill Health" was published by the Rev. Wallace Taylor, M. D., of Japan, in the *Chrysanthemum* of June, 1883, and is copied in the *Indian Evangelical Review* of January, 1884. It gives remedies and suggestions also which are very good. To this article the writer is indebted for some of the ideas which he has just presented.

foreign missionaries can hope to spend in religious labor in that country is not more than two-thirds of what they might spend in a Western clime and in a Christian country. And this means, of course, a corresponding increase in the frequency of their ailments, weaknesses and bodily pains.

On their intellectual part, missionary life has in many ways a stimulating effect.

The opportunities which they have for travel enable them to see much of the world and the people of the world. They observe many scenes, pass through many experiences, witness many incidents, and come in contact with many races which, except for this, would have forever remained to them comparatively unknown. New varieties of food, speech and living, new styles of architecture, dress and manners, new modes of thought and religious worship, new kinds of civilization or barbarism, arrest their attention, broaden their views and arouse their mental activities. A journey to the field of labor and one year's residence there are equal to the reading of a good-sized library in their effect upon one's intellectual growth and his acquisition of knowledge.

And the studies which missionaries are required to undertake in the country itself have a similar effect. True, these are largely different from those which ministers generally pursue in the home field. The questions of science, philosophy, Biblical criticism, theology, national reform, homiletic method and even Scripture interpretation, which occupy so much of the time and thought of Occidental clergymen receive little attention in missionary lands. But in their place come the study of Oriental tongues, philosophies and religious systems, the effort to grapple with error in forms as subtle and elaborate as any that ever arose in Europe, the perplexing problems of church life in its new and unsettled state, the preparation of a sound religious literature and the acquisition of all that varied geographical, historical, political and ethnological information which is necessary to give the Lord's servants a thorough equipment in that part of His vineyard. The attainments of Carey, Wilson, French and others show that the intellectual giants and learned men of the church are by no means all confined to countries where Christianity is thoroughly established, but that they are found also around campfires in the forefront of the army of God. Possibly, indeed, missionaries as a class may stand higher in such attainments than ministers of equal length of service do at home.

Nor are they destitute of the culture which comes from the perusal

of the current literature of our time. Of the British or American daily newspaper they indeed see little. That record of accidents, crimes, party conflicts and political movements which it contains is for the most part hid from their eyes. Only the great events of Europe and the Western Hemisphere rise high enough for their observation. But they receive a fair proportion of the standard papers and periodicals of the day, more perhaps than persons of a similar calling take in the home field; and whatever knowledge they get of the world's progress is of the choicest and most important character.

Moreover, their opportunities of improvement even in the English language are by no means few. As all the literature of this tongue which they read is select, so, as a consequence, the best models which it can furnish are ever before them; while the influence of such publications is not neutralized by anything trashy. And in most cases the same is substantially true of their English society. Missionaries themselves are universally persons of some education before they go out to the field. And, beyond their own circle, few are found to converse with them in their mother tongue but those who are their equals, or superiors, in every kind of culture. Their tendency, therefore, is to improve, to slough any defects of speech which they may possess and rise to a higher type of style. Slang, bad grammar and bad pronunciation are not tolerated; and even that nasal drawl which is so characteristic of many Americans and so offensive to British Englishmen is to some extent lost. The exactness, too, with which our tongue has to be taught in the mission schools of India helps to develop accuracy of speech, as also does the critical habit which is acquired in learning other languages in that polyglot land. Missionaries, moreover, write more books and more articles for public print than the average clergyman does at home and in this way cultivate their literary powers. True, the habit which they have, in talking with one another, of interlarding English conversation with foreign words and phrases, and also that of thinking a great deal in strange tongues, to say nothing of other causes, sometimes give them a hesitating manner and awkward phraseology when first called upon to address British or American audiences; but probably the percentage of first-class English writers and speakers among them is as high as that which can be found among people of a similar calling in the home field. Certainly as long as they can produce such orators as Drs. Duff, Lansing, Jessup, and Phillips, and such authors as Paton,

Gordon, Dennis, Miss West and Mrs. Maxwell, they need not be ashamed of their brethren in any department of rhetoric.

The social effect of missionary life on those who engage in it may be considered good or bad according to the standpoint from which it is viewed. As a training school for "society" in the technical sense of that word such a life is very poor. Except in rare cases, few opportunities are given, or at least embraced, for experiences of this nature. The opportunities had in India, however, whenever they do occur, are of a superior character. Perhaps no class of people in the world, aside from aristocracy or royalty themselves, are stricter in their adherence to good form, when they meet in a social way, than



PUNJABIES CAMPING FOR THE NIGHT.

(From a Punjabi drawing.)

Anglo-Indians, although their society rules differ very much from those which prevail in America. But the missionary's chief companionship is found among his fellow-laborers, foreign and native, and this, of course, lacks many of the characteristics of fashionable life. Still, on that very account it is best for his work. It trains him to reach powerfully many classes of men in that needy land.*

How is it with your patriotism? some one asks. Does your love of your own country die out through a sojourn in foreign lands? By no means. The Fourth of July, the Stars and Stripes, the prosperity of the American Republic, continue as dear to us as ever. And this, too, not only because it is our native land, but also because we think it the best country upon earth, a country where nature has lavished

* See pp. 63-67.

her greatest favors, civilization is working out her most wonderful problems and Christianity is achieving her grandest triumphs—the leader, indeed, in the great procession of advancing humanity. But our patriotism acquires chastening and correction by residence abroad. We see the excellencies of other governments and the defects of our own better than at home. We see, too, that universal suffrage and republican institutions are adapted only to a people of high culture and Christian civilization, that in many cases a different kind of rule answers the great end of national life better than that which has properly been adopted in the United States. We are also led to see clearly that, among the people of every nation and over every other human government, there is a kingdom established—higher and better than them all, and one which demands our supreme allegiance—a kingdom whose dominion is everlasting and whose progress will continue until it fills the whole earth. To this universal and perpetual empire we become more strongly attached.

It must be admitted also that as years roll on and home friends pass away, as acquaintance with American affairs diminishes, and foreign associations grow stronger, as Oriental habits become fixed and interest in mission work acquires the strength of a second nature, little desire remains in the heart of a foreign laborer to return to the land of his birth, unless, indeed, it be for the sake of his children. Many would rather live and die where they have worked so long and be buried among the people to whose eternal good they have been specially devoted. That is more like home than any other spot on earth.

Whether missionary life is calculated to have a good or a bad effect upon the piety of those who engage in it is a question upon both sides of which much can be said.

No doubt the climate is apt to try one's temper. During the dry, parching heat of May and June, or the sultry, steaming heat of July and August, Satan finds many opportunities for a powerful attack upon suffering, unwary souls. It is hard then to maintain that sweetness and equanimity of spirit which ought to characterize a Christian laborer. Piety transplanted from a temperate to a tropical zone is likely to wither when the thermometer rises to 118 degrees in the shade and 170 in the sun. Provocation from human sources, too, is sure then to be at its most active point. If outbreaks or storms ever arise among either natives or foreigners they are certain to occur in



ONE OF THE GURDASPUR MISSION HOUSES.

the summer season. Even if missionary correspondence is undated, an expert might often discover by its very tone during what part of the year it was written. Hot season letters are frequently "tales of woe." "A good many vexations of late"—"I am too much out of humor to write"—"This hot moist weather seems to put me all out of sorts entirely. I have very little appetite, and my stomach seems all out of order, and my nerves are not in good shape at all." These are specimens of the summer communications which we get.

The diseases of the country, too, produce a peculiarly harassing effect upon the temper. Everybody knows how liver complaint, dyspepsia, malarial fever, and affections of the nervous system tend to depress the spirits of a patient and make him irritable. Despondency, gloom, fault-finding, and sensitiveness are likely to find in such a victim a ready soil. And similar to this is the effect of that physical and mental exhaustion which comes from overwork, to say nothing of the worry and fret which arise from many causes and of which we have already written in this chapter.*

The lack of suitable opportunities for devotion may also be mentioned as one of the unfavorable conditions under which missionaries cultivate their heavenly graces. Of the pious Robert Murray McCheyne it is said that his morning hours were set apart for communion with God and the nourishment of his own soul; and such has been the practice of almost all who have ever become rich in spiritual experience. But during a great part of the year this practice is an impossibility in India. Most of the morning hours there must be devoted to other work than private contemplation. Nor do the foreign workers hold many devotional meetings among themselves for mutual profit, their time being so fully occupied with other matters, to say nothing of their scattered state. Nor do they ever get a chance of attending those great conventions and revival meetings, where religious feeling is exalted to a lofty pitch, and where so many in Christian lands rise to higher and higher planes of spiritual attainment, and receive impressions for good which remain while life lasts.† For many years, too, young missionaries labor under the disadvantage of worshiping God on almost all public occasions through a language which is imperfectly understood. This distracts their thoughts, obstructs their apprehension of the meaning of a discourse, and, in every exercise, hinders that freedom of intellectual and emotional movement which is necessary to

* See also Chapters IV and V.

† See Note 4 on p. 415.

delightful and profitable worship. The rays of divine truth and love shine but dimly through such a hazy medium and exert but half their gracious power upon a waiting soul. How often have missionaries longed, not only for those grand congregations and inspiring movements at home, which lift men out of and above themselves, but also for songs and prayers and sermons in their mother tongue! Urdu, or Punjabi, seems like an interfering stranger, an ally of Satan.*

As a general thing, too, ordained ministers in a foreign mission field give less time to the close study of God's word than ministers in Christian lands, and this tends to prevent the expansion of their religious life. Every one who has been an American pastor knows what a stimulating effect he receives from the weekly preparation of sermons for his people, how his faith is deepened and his spiritual character broadened by the prayerful, studious investigation of Bible truth and the effort to bring his researches with clearness, warmth and power home to his hearers. Each sermon is, or at least should be, a stepping-stone to heaven. It is thus that God sanctifies his laborers as well as their congregations. Missionaries have little leisure for this work. Their discourses are almost always prepared hurriedly, often on an itinerating march or on the last day of the week, and can very seldom be thought out, or written down, in every detail. They are compelled to preach too frequently, and perform too many other duties, to delve very deeply into the meaning, or follow out very fully the bearing, of Scripture texts. Nor is it often necessary for them to pursue such studies. Most of their preaching is to the unconverted, and they need only present the first principles of the doctrine of Christ. But this is a disadvantage as far as their own spiritual improvement is concerned.†

The atmosphere of heathenism is also against the religious advancement of missionaries. This was felt very much by the Rev. W. C. Burns in China. "What need," says he, "have I of the presence of the Lord of the Sabbath in a land like this, that I may not lose my own soul in seeking to save the souls of others! . . . Were it not my abiding conviction that the Lord hath sent me here, and that His grace is made sufficient for us in all circumstances, I would sometimes be overwhelmed when regarding the state of this blinded people and the danger to which my own soul is exposed in dwelling among

* See also pp. 86, 87, 140.

† See pp. 156, 157.

them.”* And well does his biographer remark, “Most of us little think how hard a thing it must be for a solitary wanderer in such a land as China to maintain the life of Christian godliness in the very atmosphere and element of heathenism—without a Sabbath; without Christian fellowship or brotherhood; without a Christian face to look into, or a Christian hand to grasp; with an utter disbelief of all Christian truths, and of everything belonging to a higher world, looking out from the eyes of all around him; with nothing left to feed the inner springs of the soul but his Bible, his closet (if indeed he can command a closet), and his God. The brightest lamp will burn dim in an impure and rarified atmosphere.”† These words might be applied to life in India now except so far as they are modified by the existence there of a measure of Christian society and the beginnings of Christ’s Kingdom.

One bad habit which is likely to be engendered and strengthened in the heart of a missionary by this condition of the people is a distrust of persons with whom he comes in contact, a suspicion that others are acting from bad motives and guilty of bad acts. First, perhaps, he discovers the treachery and dishonesty of servants; then the falsehood and trickery of tradesmen; then the untrustworthiness of almost every Hindu, Muhammadan or low-caste man with whom he has anything to do; then the deceitfulness of many false inquirers or imperfect Christians; and this discovery of widespread depravity makes him ready to suspect everybody, even the best of his native brethren, even his European and American associates. In other words a spirit is likely to be fostered the farthest remove possible from that charity which “hopeth all things” and “thinketh no evil.” No wonder a Chinese missionary wrote once as follows: “Though physically in splendid health, I do need, oh, so much, to go home. I am soaked and saturated, not in heathenism, but in the type of character produced by centuries of heathenism. I should like to see if I could regain, before it is hopelessly too late, a little of my old trust in my fellow-man. I should like to see what it would feel like to go a whole day without having a thought of suspicion or doubt about any one around me; to take everything I hear said to me in the entire day for the face value of it, without discounting a fraction of a per cent.; and to have my own word taken in the same way; to feel that no one was weighing me in the balance, to see whether I was one who wished to

* “Life of W. C. Burns,” pp. 357, 359.

† “Life of W. C. Burns,” p. 387.

overreach, or one who could be very easily overreached. What will cure me is nothing else in this world but just home." *

Another thing which is apt to affect the spirit of a missionary is the autocratic power which he wields. He is a *sahib*, an employer, a master. He has servants, coolies, artisans, Christian workers under him. He hires and dismisses at his pleasure. He says to one go and he goeth; to another do this and he doeth it. Scores of people await the mandate of his will and either bask in his smiles or tremble at his



HOMeward BOUND.

frown. There is danger of this relation producing its ordinary and natural effect, making him proud, unsympathetic, domineering, exacting, impatient, severe, unjust, a lover of power, and especially so when there is with it all the consciousness of a superiority of race, and also blood-relationship to the rulers of the land. Some have likened the effect to that which slavery has over slaveholders. Great watchfulness and prayer are necessary if the missionary is to continue free from it. A proper Christian spirit is maintained with much difficulty under such circum-

stances; and the provocations received from subordinates only add to this difficulty.†

The secular work which missionaries have to do may also be mentioned as one of the unfortunate characteristics of their life. Such work is not necessarily injurious to religious progress, but it is far from being favorable to it. It is hard for the spirit to rise above business cares and attach itself warmly to higher things. The world sweeps in on the soul and, like an eastern *luh*, dries up its juices. Yet the missionary, as we have already seen, has a great deal of secular work to perform, far more than an ordinary minister at home, where there are

* See pp. 59, 123-128.

† See pp. 66, 67, 137-139, 273, 341-344.

plenty of other people ready and fitted to build churches and "serve tables."*

Add to all this the discouragements of every kind which a missionary is continually encountering and we discover another jungle of difficulties obstructing his progress towards heaven. His heart is set on the conversion of this or that man, on the establishment of this or that congregation, on the adoption or the abolition of this or that custom, on the development of the native church in this or that direction, on the success of a multitude of plans and purposes, great or small, which he feels would help the cause for which he is laboring; but in many cases he meets with failure and disappointment. The gospel car moves but slowly, or not at all. He is checked, rebuffed, circumvented—whichever way he turns—and there is no help. Under such circumstances piety is likely to be dwarfed. It is hard to "walk by faith," without any "sight." "Hope deferred maketh the heart sick." Only by keeping close to the Saviour can he exclaim with the apostle Paul, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed."

And then, to crown all, come the debates which he is sometimes compelled to carry on with his fellow-laborers. It is rare to find a missionary without an opinion of his own and a determined will. One could hardly get to the field without these traits of character. It requires resolution and strong conviction for a man to leave home and friends and civilization to work in a distant land among earth's degraded ones. These are the characteristics which more than anything else, perhaps, differentiate his spirit from that of the average minister at home. Independence, and self-reliance, too, are cultivated by the nature of his employment. But these are the very things which may bring him into trouble when he gets thoroughly down to work. Questions of expediency, policy and principle arise, which are felt to be important, and on whose decision the whole future of the Lord's cause there seems to depend. As might be expected, therefore, differences of opinion arise in regard to their proper settlement and controversies are started. Now it is hard to prevent such controversies from degenerating into unseemly and personal strife. The gravity of the questions themselves, the smallness of the circle in which they are discussed, the earnestness of the contestants, and the fact that

* See Chapter XIV.

climate, ill-health or some other cause may have affected their temper—all combine to render a calm, dignified and happy solution, in some cases, at least, impossible. Once in a while storms are almost sure to arise. Yet every one will admit that this state of things, whenever it does occur, is unfavorable to the growth of piety and that those who experience it must journey heavenward in the face of a heavy gale.

But there is another side to this subject. Circumstances favorable to spiritual progress may also be pointed out in the lot of a missionary.

At the very outset is that impulse towards high and holy things which a call to missionary work implies and gives. In almost every instance a struggle takes place in the soul; there are deep searchings of heart; the foundations of personal piety undergo examination; the needs of a lost and ruined world rise prominently into view; a deep yearning for the salvation of men takes possession of the heart; difficulties, dangers and sacrifices only add fuel to the flame; a new baptism is experienced and a new consecration of self to the glory of God is made. Under this impetus the missionary cuts the cords which bind him to the home land and launches forth bravely in the pursuit of his lofty aim. The momentum which he thus receives is likely to benefit his whole future character and carry him forward many degrees in his religious life.

Very clearly, too, can he claim the promises of God, going forth as he does in obedience to our Lord's great command, "Go ye and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you." The words, "Lo, I am with you alway, even unto the end of the world," are continually ringing in his ears and sustaining his heart. He feels that the One to whom "all power has been given in heaven and in earth," is his Leader and will ever remain his protecting, enlightening and helping Friend.

A conscious sense of the great work which is given him to do also helps to dignify and establish a missionary's soul and make him vigilant in regard to his own spiritual life. He knows that he is engaged in founding a new church, in starting a movement whose influence will be felt for generations and that its whole character for centuries perhaps will be determined by his teaching, his example and his spirit. In short, he is conscious of being an apostle,* a successor (in all but

* The word apostle means literally a missionary, one sent forth.

inspired power) of Peter and Paul, and feels that he is doing apostolic work. This knowledge tends to develop his carefulness, his sincerity, his prayerfulness and his consistency.

He is aware, too, that the Christian world, especially his own church at home, is watching his course with deep interest and expecting him to act as their fit representative ; and this fact is apt to produce the same effect as that which has just been mentioned.



KALBADEVI ROAD, BOMBAY.

(The scene of the riots of 1893.)

He knows also that thousands of God's people are praying for him and for the success of his work. This is a great incentive to holiness and a great help in the prosecution of his labors. Perhaps no other single thing is more thought of, or more prized, by those who have gone far hence to bear the gospel to the heathen. If persons at home only realized this fact they would certainly pray for missionaries more than they do.

Again, the rapidity with which converts are made helps to strengthen the faith of those who are engaged in missionary work and fill them with holy enthusiasm for the cause of Christ. Every one knows how a time of ingathering, when sinners are flocking to the Saviour by scores and hundreds, stirs the hearts of God's people, increases their attachment to the Christian religion and brings them nearer the Master. Just such a thing is likely to be the result in a heathen land under similar conditions.

Compassion for souls, converted and unconverted, has also a chastening, sweetening effect upon the human heart. And how much call for this is there among the multitudes of India! How many are scattered abroad as sheep having no shepherd! How many are dying daily without a knowledge of Jesus! How many Christians are weak and ignorant, mere babes in Christ! How many are destitute even of the temporal necessities of life! What an appeal is made to the tender, sympathetic feelings of a genuine missionary!

Fraternal intercourse with Christian fellow-laborers, too, is a means which God uses to keep the sacred flame of piety up to a glowing point. And when they meet there is much of this among missionaries. They seem like members of one family. They are every one exiles on a foreign shore. Their tastes, sympathies, antipathies and aims are all very similar. They pray for each other, and extend to one another a helping hand, as readily and as feelingly as though they were brothers and sisters of the same household. Sometimes this close relationship embitters and deepens strife and makes individuals too free in speaking of the faults of their fellows, but its influence on the whole is beneficial. The collected coals warm more than they burn.*

The deadening effect of heathenism upon the piety of those who are brought under its influence has already been referred to. But there is another point of view which may be taken of this system. Heathenism, through its evils, is also apt to disgust and repel a healthy mind. And this is the effect which is more generally felt by a missionary. He sees the follies, the absurdities, the falsehoods and the degrading morals of false religions and their adherents, and recoils from them with decided aversion. Christianity, through mere contrast, only stands out all the more clearly as of divine origin. Calmly and without effort he clings to it as the sole remedy for our race. His faith is strengthened rather than weakened. He becomes firm as a rock.

* See pp. 63, 99 and 100.

That very freedom also, with which a Hindu, or a Muhammadan, confesses and upholds his faith induces similar freedom on the part of a Christian in maintaining his own religion. It is easy for him to preach "Christ and Him crucified." Instead of hiding Jesus, or being ashamed of His work, he delights in praising an incomparable Master and glories in the privilege of extending His cause. And this, of course, has naturally a beneficial effect upon his piety. The more he commits himself to the truth and stands up for Jesus the better Christian soldier he becomes.*

Perhaps, too, there is no class of persons engaged in Christian work who are less concerned about their own worldly prosperity than missionaries. Of private secular business they have little to trouble them. Nor does concern about fashion, dress or social standing have any material effect upon their mind. Thus, being as far as possible free from the vexations and the cares of this world, they can devote their time and thoughts to better things. This is one of their great spiritual advantages.†

And they can claim the blessing also, which is attached to great liberality; for scarcely a foreign worker can be found who does not give at least one-tenth of his income to religious and charitable objects. Nor is this done ostentatiously, but as occasion arises in the course of his work. If then it is true that "the liberal soul shall be made fat and he that watereth shall be watered also himself," a missionary ought to expect a large and perpetual increase of grace. And this blessing ought to be heightened also by the fact that his gifts are accompanied in their distribution by personal effort for the good of others. "If thou draw out thy soul to the hungry," says Isaiah, "and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

The missionary, again, is as likely as any to be cheered and stimulated in his Christian course by the prospect of a glorious reward. Feeling that his work is an important one and that many souls now and hereafter will be saved through his instrumentality, he seeks more and more the great privilege of saying at last, "Behold, I and the children which God hath given me." He feels confident that, though at

* See pp. 151 and 152.

† See pp. 56, 57, 61-63.

present he "goes forth weeping, bearing precious seed," he will eventually return to the Lord in joy, "bringing his sheaves with him." The anticipation of this happy hour is apt to deepen his earnestness and stimulate his efforts as he presses forward towards a heavenly goal.

Whether missionaries are more affected by the favorable than the unfavorable circumstances in which they are placed, whether as pilgrims they travel more rapidly or more tardily towards the celestial city than their brethren do at home, is a question which it would be hard to answer. No doubt there is a great diversity of experience among them. Some ripen fast for heaven and acquire much loveliness of character. Others show frequently the depressing and embarrassing effects of their unsanctified natures and evil surroundings. The chariot wheels of their piety run heavily. One thing is certain however: scarcely a missionary can be found who is not fascinated by the life which he has adopted and does not wish to return to his field of labor, who would not rather serve the Master on heathen ground than among the churches at home; and, in analyzing this preference, we often discern in it not only an attachment to Oriental ways and a conviction that foreign laborers have superior opportunities of doing good, but also a consciousness that, in spite of all the hindrances to be found in his ministry abroad, a laborer can there live nearer the Saviour and have more precious communion with God. And especially may this be said of lay workers, who, being mostly women, are more seldom called upon to bear the secular drudgery of missionary life than ordained men, and who, if they remained in the church at home, would, in all probability, simply tread the path of ordinary Christians.

From what has been said it is easy to infer the proper qualifications of a good India missionary. Evidently he should have a sound body, especially good nerves, a good liver, a good stomach and good eyes. Above all he should be proof, if possible, against the insidious attacks of malaria. Again, he should be able to read, write and speak his own language with accuracy, fluency and force, as a guaranty that he will also be able to acquire and use new tongues in a similar way. He ought, moreover, to have a good mind in many particulars. All kinds of talent can be utilized, and the greater the variety the better. There is as much need for intellect and statesmanship on mission ground as in a more established condition of the church. Good organizing and administrative ability, too, and even mechanical genius, are valuable at the present time in mission fields. If a man is able to change his

employment readily and adapt himself to new circumstances and duties without much difficulty, he has a nature happily fitted for the work of a foreign missionary. And this, implies, of course, a self-sacrificing spirit, not merely that heroic kind, which leads one to bear great losses and crosses for Christ's sake, and which every missionary is supposed to have, but that less showy, equally useful and possibly rarer kind which enables one to bear little inconveniences and annoyances without murmuring. Patience is nearly allied to this trait and no person ought to go to the foreign field without it. There is so much there to try this Christian grace that a large stock of it is extremely necessary. Unfortunate is he who is sensitive, easily vexed or soon made angry. A hopeful, cheerful, charitable disposition, too, is prob-



THE NEOLA AND HIS VICTIM.
(From a Punjabi drawing.)

ably the most needful of all virtues in pioneer Christian work. There is enough tendency in the very best foreign laborer to find fault, and either grow callous and indifferent, or down-spirited, in the presence of acknowledged evils. That is a besetting sin of the missionary. What he needs is to guard against it, to look on the bright side of things, to see the good qualities of native Christians, to have faith in the growing excellence of their rising church, to see clearly its ultimate triumph. Happy is he who has much of this insight and can labor under its stimulus. The cynic, the sarcastic or sneering critic, the croaker and the sad-hearted laborer, might better stay at home. A loving, humble, condescending spirit may also be mentioned as one of the indispensable requisites for successful Christian work in heathen

lands, a spirit which is proof against the pride, the superciliousness, the overbearing and dictatorial tone and the love of power which are so likely to spring up under missionary conditions. Faith in Christ as one's own personal Saviour, in the Bible as a divinely inspired book, and in all the doctrines which are termed evangelical, has not been mentioned, because it is acknowledged to be a qualification absolutely necessary for successful religious work even at home. The unconverted man, the skeptic, the rationalist and the man of half-way convictions are not wanted anywhere as leaders of the host of God.

But mission work has a reflex influence also upon the church in Christian lands. Missionaries after all are only the agents of the people of God who stay at home; and, while the rebounding effect of what they do is felt first and most powerfully by themselves, it is felt also by those whom they represent. Through the arms stretched out towards perishing heathen returning blood and a nervous thrill are sent back to the great body of Christ itself.

The most significant fact in the history of the Protestant Church of the nineteenth century has undoubtedly been her effort to evangelize the world. Of conflicts with infidelity, of investigation into the foundations of faith, of inquiries into the nature of inspiration, of Biblical, archæological, historical, and linguistic researches, of endeavors to systematize, recast and illustrate theology, of efforts to reconcile the facts of revelation and the facts of science, she has had, indeed, her share during the hundred years which are now drawing to a close; and in some of these departments her achievements have surpassed those of any preceding century. But her most important work and that which has distinguished her most from the church of any preceding period has undoubtedly been that world-wide movement which she has been carrying on for the conversion of lost men. But this movement has been a growing one. It started with small beginnings and advanced step by step until it reached its present proportions. And the cause of this gradual growth has been largely the success of the work itself. Supposing that a magnet should magnetize a piece of iron in its neighborhood and through the magnetism thus induced its own power should be strengthened, and that the addition thereby secured would produce still greater magnetic activity in the iron near it, which again would have a reacting effect upon the original, and that thus the induction would go on *ad infinitum*, we should have a good illustration of the manner in which Foreign Missions have affected the home

church and *vice versa*. While the first missionary movement reaching out to foreign lands necessarily started in the church itself, or in some of her members, a reacting influence from abroad was soon returned upon the originators, which again brought out an increase of effort for the conversion of the heathen, and thus ever since, through the mutual effects of action and reaction, Missions have been advanced and the Church herself surcharged with missionary zeal. In other words the growing energy of the people of God in carrying on evangelistic work in non-Christian lands is largely due to the reflex influence of the work itself. The fuel which it created has fed its own flame.

And, through the spirit thus fostered, Home Missions have also experienced a wonderful impulse. Those who yearn for the salvation of distant heathen are the most likely to yearn for the salvation of godless neighbors, just as active home workers also are generally the most forward to aid evangelism in a foreign field. It is the same sentiment which fills the heart of both classes, the only difference being diversity in the object upon which it chiefly terminates. And scarcely less remarkable than the modern movement to spread Christianity among Buddhists, Hindus, and Muhammadans has been the contemporaneous struggle made by Protestant churches to win over to Christ every inch of the territory, and every individual of the population, of so-called Christian lands. The two movements have been acting and reacting on each other in a glorious rivalry for the conquest of the world.

"As the rivers, farthest flowing,
 In the highest hills have birth
 As the banyan, broadest growing,
 Oftenest bows its head to earth;
 So the noblest minds press onward,
 Channels far of good to trace;
 So the largest hearts bend downward,
 Circling all the human race."

And powerful, too, has been the combined effect of these evangelistic efforts upon the character of Christianity itself. Believers have felt a quickening in every part of their spiritual being. All the graces of a God-given life have been developing, blossoming and bringing forth fruit. Liberality has been increasing; benevolence has been stretching forth her hands; purity has been cleansing our streets; self-restraint, compassion and holy indignation have been starving or

strangling intemperance ; gentleness has been mitigating strife ; justice has been abolishing slavery ; community of work has been uniting Christians in holy fellowship ; “ the marshalled hosts of God’s elect,” though in different corps, have been fighting side by side in the army of Prince Immanuel. In fine, faith has been “ working by love ; ” and believers have been adding to their “ faith virtue, and to their virtue knowledge, and to their knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly-kindness, and to brotherly-kindness charity ; ” while an immense stride has been making towards that consummation of which the apostle speaks when it is said that all the Lord’s people will “ come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ ; ” when, “ speaking the truth in love,” they will “ grow up into Him in all things, which is the head, even Christ, from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.”



APPENDIX

(383)

INDIA.—SUMMARY OF SOCIETIES AND PROVINCES:—

I. SOCIETIES.	Date of Commencement.	Foreign Ordained Agents.					Native Ordained Agts.					Lay Preachers For. & Euras.		Native Lay Preachers.					Churches or Congregations.					Number.
		1851	1861	1871	1881	1890	1851	1861	1871	1881	1890	1881	1890	1851	1861	1871	1881	1890	1851	1861	1871	1881	1890	
Baptist	1793	49	58	49	80	129	6	19	135	215	7	23	91	132	190	461	425	48	72	139	218	449	1	
Congregational.	1805	71	68	63	70	76	218	46	67	84	5	8	158	398	447	473	582	42	134	511	690	625	2	
Episcopal	1706	100	146	147	144	203	13	44	105	170	249	16	26	163	504	773	767	870	134	617	1149	1974	2274	3
Presbyterian ...	1828	53	73	88	105	149	5	20	26	39	64	17	17	38	93	217	260	520	15	48	112	252	287	4
Lutheran	1834	42	74	87	107	125	4	11	23	48	2	10	36	112	224	328	365	18	68	278	343	206	5	
Methodist	1817	13	48	43	71	110	4	12	26	116	19	30	6	24	117	180	561	8	27	63	147	613	6	
Various Miss...	1856	11	11	11	9	65	1	1	6	1	21	6	4	1	3	16	19	168	2	5	26	26	409	7
Totals.....		339	478	488	586	857	21	97	225	461	797	72	118	493	1266	1984	2488	3491	267	971	2278	3650	4863	

II. PROVINCES.	Date of Commencement.	Foreign Ordained Agents.					Native Ordained Agts.					Lay Preachers For. & Euras.		Native Lay Preachers.					Churches or Congregations.					Number.
		1851	1861	1871	1881	1890	1851	1861	1871	1881	1890	1881	1890	1851	1861	1871	1881	1890	1851	1861	1871	1881	1890	
Bengal	1799	95	106	106	125	186	2	16	35	124	219	22	50	132	185	398	538	781	70	138	383	490	854	1
N.W. Provi's } and Oudh.... }	1813	45	73	74	77	76	1	6	19	35	94	11	12	37	77	185	209	495	17	48	96	132	506	2
Punjab	1818	10	40	38	52	91	1	3	14	27	50	11	18	2	35	66	90	293	4	22	47	65	104	3
Central India...	1842	4	11	17	41	92	1	3	6	9	23	7	9	1	6	41	83	182	2	7	37	70	134	4
Bombay	1813	38	48	57	74	150	4	12	20	31	48	2	6	15	67	113	124	278	13	44	64	135	165	5
Madras	1706	147	201	196	217	262	12	57	131	235	363	19	23	306	896	1182	1444	1462	161	712	1651	2758	3100	6
Total in India...		339	479	488	586	857	21	97	225	461	797	72	118	493	1266	1985	2488	3491	267	971	2278	3650	4863	

UNIVERSITY EXAMINATIONS IN MISSION SCHOOLS, 1872 TO 1890.

CHURCH FAMILIES.	1872 to 1881.				1882 to 1890.				TOTALS 1872 to 1890.			
	Mat.	F. A.	B. A.	M. A.	Mat.	F. A.	B. A.	M. A.	Mat.	F. A.	B. A.	M. A.
Baptist	14				13	1			27	1		
Congregational	456	92	2		777	122	26		1233	214	28	
Episcopalian	426	34	7	1	914	314	114		1340	348	121	1
Presbyterian	1328	602	332	41	1417	1384	1242	33	2745	1986	1574	74
Lutheran	23								23			
Methodist	176				206	21			382	21		
Miscellaneous	45								45			
Total	2468	728	341	42	3327	1842	1382	33	5791	2570	1723	75

PROVINCES.	1872 to 1881.				1882 to 1890.				TOTALS 1872 to 1890.			
	Mat.	F. A.	B. A.	M. A.	Mat.	F. A.	B. A.	M. A.	Mat.	F. A.	B. A.	M. A.
Bengal	768	379	166	37	638	840	626	33	1406	1219	792	70
Northwest Provinces	214	45			224	12			438	57		
Punjab	70				190	103	34		260	103	34	
Central India	126				154	51	27		280	51	27	
Bombay	105	54	30	1	44	?	?		149	54	30	1
Madras	1185	250	145	4	2077	836	695		3262	1086	840	4
Totals	2468	728	341	42	3327	1842	1382	33	5795	2570	1723	75

*Missionaries, Lay Preachers, Christian Communities and Pupils in Day Schools.**

Number.	Native Christians.					Communicants.					Total Pupils in Schools, Males and Females.				
	1851	1861	1871	1881	1890	1851	1861	1871	1881	1890	1851	1861	1871	1881	1890
1	4544	7738	16496	75747	133122	1367	2081	5387	30245	53801	4016	2704	8253	12303	20488
2	22929	34711	48040	68954	77466	1720	3845	6012	9689	13775	18166	15844	16457	28147	42042
3	57952	80573	115483	180681	193363	9232	13544	23976	40990	52377	23636	31429	51239	68198	79983
4	821	3259	7474	17274	34395	272	1240	2647	5714	11128	12458	16956	27235	40729	50523
5	4304	11187	31596	62536	62838	1692	3792	12576	21924	24207	3787	4784	5939	10969	12713
6	440	836	2846	10646	32381	367	394	1568	4295	15782	1749	3723	10007	21790	56492
7	102	427	2323	1534	26096	11	80	650	468	11652	231	555	3002	5516	17475
	91092	138731	224258	417372	559661	14661	24976	52816	113325	182722	64043	75995	122132	187652	279716

Number.	Native Christians.					Communicants.					Total Pupils in Schools, Males and Females.				
	1851	1861	1871	1881	1890	1851	1861	1871	1881	1890	1851	1861	1871	1881	1890
1	14177	20518	46968	83583	108901	3371	4620	13502	28689	37918	14568	13655	27950	33450	50417
2	1732	3942	7779	12709	30321	573	1030	3031	5021	14722	4264	8370	17265	25250	47311
3	98	1136	1870	4762	20729	25	358	707	1948	6034	701	3608	10547	16567	22523
4	271	526	2509	4885	11343	68	138	665	2173	4580	596	1146	6130	8168	15037
5	638	2531	4177	11691	22455	290	1100	1591	4887	9192	6975	6514	7184	11562	28120
6	74176	110078	160955	299742	365912	10334	17730	33320	70607	110276	36939	42702	53056	92655	116398
	91092	138731	224258	417372	559661	14661	24976	52816	113325	182722	64043	75995	122132	187652	279716

* This Table does not include Statistics for Ceylon or Burma.

SUMMARY OF SABBATH SCHOOLS IN INDIA, EXCLUDING CEYLON AND BURMA.

TOTALS OF SOCIETIES.	1881		1890		TOTALS OF PROVINCES.	1881		1890	
	Sch'ls	Pupils	Sch'ls	Pupils		Sch'ls	Pupils	Sch'ls	Pupils
Baptist.....	144	3708	416	13882	Bengal.....	183	6938	613	19669
Congregational.....	277	10669	552	27934	N. W. Provinces & Oudh.....	350	16671	929	36498
Episcopalian.....	770	13792	850	24068	Punjab.....	27	3007	123	4491
Presbyterian.....	36	13373	461	20867	Central India.....	74	2642	180	7871
Lutheran.....	274	3564	18	535	Bombay.....	131	3711	257	11613
Methodist.....	335	15573	1169	46351	Madras.....	1102	28719	1401	55423
Various Missions.....	7	500	18	750					
Women's Societies.....	24	509	19	1178					
Total.....	1867	61688	3503	135565	Total.....	1867	61688	3503	135565

YEARS OF SERVICE OF THE FOREIGN ORDAINED MISSIONARIES WHO WERE IN INDIA IN 1886.†

Over 50 years.....	2
From 45 to 50 years.....	4
From 40 to 45 years.....	5
From 30 to 40 years.....	42
From 20 to 30 years.....	114
From 10 to 20 years.....	231
Under 10 years.....	393
Total number of Missionaries.....	791
Average years of labor, about.....	13

† From Badley's Directory.

NATIONALITY OF INDIA MISSIONARIES.‡

From Great Britain and Ireland.....	381
From the Continent of Europe.....	173
From the United States.....	139
From Canada.....	23
From West Indies.....	1
From other countries.....	32
Sons and Grandsons, born in India.....	42
Total.....	791

‡ From Badley's Directory.

COMPARATIVE YEARLY STATISTICS OF THE UNITED PRESBYTERIAN MISSION IN INDIA.

YEAR.	1855	1860	1865	1870	1875	1876	1877	1878	1879	1880	1881	1882	1883	1884	1885	1886	1887	1888	1889	1890	1891	1892	1893	1894
Ordained Missionaries in the field.....	1	2	1	2	5	4	4	4	5	5	3	7	7	7	6	6	7	8	8	9	11	11	11	10
Married Lady Missionaries in the field....	1	2	1	2	5	4	4	4	5	5	3	6	6	6	6	6	6	6	6	6	8	10	9	7
Unmarried Lady Missionaries in the field..	1	1	1	3	2	4	4	4	4	4	6	7	7	6	5	5	10	9	9	12	12	16	12	12
Ordained Native Ministers.....		2	2	1	1	1	2	2	2	2	2	2	2	2	2	2	12	11	11	10	10	9	7	7
Licentiates.....						1	1					5	7	10	8	1			2	2	2	3	4	2
Other Christian Helpers.....												48	79	83	136	147	153	179	239	222	219	201	203	
Elders of Congregations.....			2	2	2	2	2	2	3	3	4	5	6	7	8	8	23	10	26	25	23	22	22	27
Organized Churches.....												30	46	216	308	425	520	511	525	554	554	564	545	557
Unorganized Centers.....																								
Villages Containing Christians.....																								
Communicants.....	22	35	65	153	181	211	271	304	337	397	608	1132	1675	2176	4019	6188	6597	6677	6894	6691	7119	7576	7119	7576
Baptized Infants and Adherents.....																								
Whole Christian Population.....	4	8	5	38	73	113	139	149	174	201	231	266	306	345	384	423	462	501	540	579	618	657	696	735
Increase by Profession.....																								
Increase by Certificate, etc.....																								
Adult Baptisms.....	1	3	5	45	20	41	66	72	37	127	201	336	569	1069	2004	2404	2783	3345	3485	3738	3850	3541	3894	
Infant Baptisms.....	3		11	19	18	25	31	27	21	46	87	222	209	3245	6023	6975	8971	9942	10162	10632	10541	10666	10650	
Number of Sabbath Schools.....																								
Number of Sabbath School Scholars.....																								
Number of Day Schools.....																								
Number of Day School Scholars.....																								
Contributions in Rupees.....	220	35	79	1283	1143	1076	1174	1809	1456	1903	2367	2003	2197	2395	3190	3956	4341	3938	4383	3788	4124	5236	5860	5776

COMMUNICANTS.*

UNITED PRESBYTERIAN MISSION.

ADULT BAPTISMS.

1894	1893	1892	1891	1890	1889	1888	1887	1886	1885	1884	1883	1882	1881	1880	Districts.																				1880	1881	1882	1883	1884	1885	1886	1887	1888	1889	1890	1891	1892	1893	1894	Tot.	
1063	?	817	595	435	394	438	345	315	143	113	262	78	247	180																					34	65	11	171	33	33	176	18	42	18	23	138	169	134	328		
1568	1850	1083	2437	2351	2250	2291	449	333	178	202						 Sialkot.....																																		1393	
578	?	880	911	900	851	757	1788	1735	1069	819	512	295				 Pasnur.....																						129	250	312	261	693	73	75	96	71	56	13	5	25	
1560	?	2033	2034	1919	1931	1628	1028	805	282	200	177	91	42	97		 Zafarwal.....																				3	5	23	73	56	87	573	247	538	499	135	166	119	47	60	2631
544	?	485	504	582	648	651	600	497	203	79	24					 E. Gujranwala.....																								47	124	395	395	72	58	10	14	24	11	970	
40	52	51	53	63	65	48	42	43	33	23	22	17	21			 W. Gujranwala.....																				3	4	4	1	12	12	12	7	10	6	1	1	1	1	57	
343	376	391	384	331	329	247	190	149	128	103	70	122	91	39		 Jhelum.....																				54	54	34	23	37	9	45	76	69	18	15	23	2	18	454	
38	?	22	26	96	129	128	129	142	140	136	87					 Gurdaspur.....																								50	14	1	7	12	2				1	105	
																 Pathankot.....																																			
																 Jhang.....																																			
																 Rawal Pindi.....																																			
																Totals.....																				37	127	201	536	569	537	1936	809	1471	1220	388	490	367	248	505	9451

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ADDENDA

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YEAR	1895	1896	1897	1898
Ordained Missionaries in the field.....	11	14	16	16
Married Lady Missionaries in the field.....	11	14	16	15
Unmarried Lady Missionaries in the field.....	14	19	21	21
Ordained Native Ministers.....	9	9	10	9
Licentiares.....	1	3	5	11
Other Christian Helpers.....	209	237	170	164
Elders of Congregations.....	49	61	57	55
Organized Churches.....	16	19	19	19
Unorganized Centres.....	59	55	91	147
Villages Containing Christians.....	561	547	546	458
Communicants.....	6387	6568	6327	5985
Baptized Infants and Adherents.....	3525	3344	3740	3405
Whole Christian Population.....	9912	9912	10067	9390
Increase by Profession.....	564	698	349	85
Increase by Certificate, etc.....	548	438	538	559
Adult Baptisms.....	579	640	237	73
Infant Baptisms.....	403	572	201	173
Number of Sabbath-schools.....	125	122	89	93
Number of Sabbath-school Scholars.....	3022	3781	3062	3130
Number of Day-schools.....	170	190	157	102
Number of Day-school Scholars.....	6261	6474	6441	6104
Contributions in rupees for religious purposes.....	1686	2190	2206	2895

NOTES.

Note 1.—An important centre for the management of the Chenab Canal (p. 325) was formed near the western boundary of Gujranwala, in 1896, and named Lyallpur, after the Lieutenant-Governor of the Punjab. Around this place and all along the canal, which was dug for purposes of irrigation, large settlements of native farmers have been made, chiefly by immigration from other parts of the surrounding districts, and many of the settlers are Christians. A new Mission District has therefore been carved out of Western Gujranwala and Jhang, with headquarters at Lyallpur, which becomes an important field for religious labor; while that part of West Gujranwala not included in the new district has been called Hafizabad, after

its chief town and centre. That part of Jhang, moreover, not covered by the District of Lyallpur has been abandoned to the C. M. S., on the condition that this society leaves Lyallpur entirely to us.

Note 2.—According to the “Constitution and By-Laws of the Sialkot Mission,” revised, and printed in 1895, native ministers and lay-workers of the Upper Grade (excepting school employees) are, “as regards employment and dismissal,” made “subject only to the Mission;” but they can be temporarily suspended by the Superintendent in charge, while school employees and lay-workers of the Lower Grade may be dismissed at his will, although the latter, feeling aggrieved by his action, “have the right of appeal to the Mission” itself.

Note 3.—The attention of Lord George Hamilton, Secretary of State for India, was called to this statement by Lieutenant-General J. W. Laurie, M. P., with the inquiry whether it was supported by facts.

In Lord George Hamilton’s reply he says:

“As a matter of fact missionaries in India, as well as other members of the community, are at liberty to criticise and oppose the action of the government in any way that commends itself to their judgment, provided they do not infringe the provisions of the law. And, as regards the particular instance referred to, the accused (a missionary) was found guilty at the suit of a private person of publishing a libel, and was sentenced to pay a fine—as any other individual would have been—in default of which he was imprisoned. The government neither directly nor indirectly had anything to do with the matter.”

These remarks hardly touch the point of the note on page 218, against which they are directed.

That the government of India as fundamentally established and as generally represented by the viceroy, or the Secretary of State for India, throws no special obstructions in the way of missions, and gives favorable conditions for Christian work, is cheerfully acknowledged, and has been mentioned in this book. (See Chapter III.) But that in the trial referred to minor officials acted in a very different manner, and did virtually join the ranks of those who persecuted missionaries, can hardly be denied by those who read the credible reports of that trial as published at the time.

Nor was that case altogether exceptional. Many missionaries know from personal experience how much an unfriendly official, European or native, can help their enemies, baffle their enterprises, and make them miserable; though seldom does such persecution reach the extent of fine and imprisonment.

Note 4.—Some modification of the remarks made on pp. 249, 250, and 369, about revivals in India, must be made in view of recent events which have occurred in our own and other missions. A striking work of grace (what we generally call a revival), among native workers, students, and the more highly educated classes of the people, began at a meeting of the Sialkot Presbytery in Pasrur, March 24, 1896, and has been continued from time to time in various places from that day to this. The power of the Spirit of God has been felt not only at Pasrur on different occasions, but also in the Synod at Jhelum, in the Theological Seminary, the Christian Training Institute, and the Girls’ Boarding-School at Sialkot, in Summer Schools held at

Gujranwala and Sialkot, and in Conventions and Conferences assembled at Zafarwal and other points.

The highly spiritual character of this movement has been manifested in deep contrition for sin, in the confession of faults one to another, in restitution for wrong done, in strong crying and tears, in a love of prayer, praise, and other means of grace, in attachment to God's Word, in affection for the brethren, in greater consecration to Christ's service, in tithe-giving, in diminished covetousness, in a willingness to serve God without promised pay, and in other ways. And both sexes have been affected alike. "Women that never before dared to pray in public, much less stand up and speak, stood and confessed their sins with weeping, and prayed with wonderful fervency."

Similar movements, though generally less powerful, have also been witnessed recently in other India Missions.

And yet it may still be said that revival influences have only to a very slight degree reached the common people. It is the educated and the official class almost exclusively who have thus felt the workings of the Divine Spirit. The fact, however, that our people are capable of revival is a proof of the genuineness of the change which they have experienced and a proof that our ingathering has been indeed a work of grace. (See p. 249, etc.)

Note 5.—In the spring of 1899 a grant of land was made by the government to our Mission for a Christian settlement. This will no doubt be used for the purpose for which it was given. A village will be built, where artisans of all kinds will live, and where farmers tilling the land round about will make their home.

Note 6.—The General Assembly of 1897, on appeal, decided that according to our present law ministers are ineligible to the eldership.

Note 7.—A beginning in this direction has been made, under the stimulus of missionaries in the field, urged on by Foreign Boards, which are uniting in a special effort to press the subject of self-support to a practical conclusion—under the stimulus, too, it may be, of the revival spirit whose rise has been described in a previous note, although the refusal of a salary, either from a congregation or a Board, is not necessarily an evidence of greater spirituality. (*Note 4.*) Some preachers and underworkers have voluntarily given up the pay which they received from the Mission and have agreed to accept whatever the people they serve may be able, and see fit, to give them; while others have this spring (1899) been ordained and installed pastors with the same understanding. What the effect of this course will be on the intellectual growth of the ministry, on the religious education and indoctrination of the people, on the conversion of the higher classes, and on the advancement of the church speedily to a position of power, remains to be seen.

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